Pious cant won't do
Lenten thought by Seerveld .. p. 10

Hymns from Jerusalem?
Messiah's Body grows ..... p. 12

Spring ritual in 1960s
Memories of the smelt run .... p. 13

CHRISTIAN COURIER
A Reformed Weekly

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52nd Year c March 21, 1997 No. 2524

Cloning raises ethical questions

Alan Doerksen

GRAND RAPIDS, Mich. and EDMONTON — News of scientists cloning sheep and monkeys has alarmed many people worldwide and caused some governments to react quickly with legislation to outlaw cloning of humans.

Last June, Canada's Department of Health introduced new legislation which would ban human cloning, as well as some other controversial reproductive technologies. Bill C-47, which has not yet been approved by Parliament, would prohibit practices such as producing an embryo with the same genetic information as a person either living or dead (a form of cloning). Anyone disobeying this law would be fined up to $500,000 and/or given a prison term of up to 10 years.

Complete moratorium

American President Bill Clinton reacted to news of the cloned sheep by quickly enacting a rule that no government money can be spent on programs related to cloning humans, reports Hessel Bouma, a professor of biomedical ethics at Calvin College in Grand Rapids, Mich. But Bouma notes that the new rule doesn't stop people with private funds from doing research on the cloning of humans.

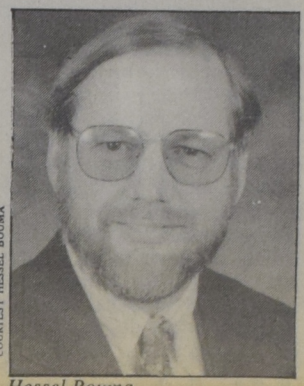
Bouma would like to see a complete moratorium on this type of research. "There's been almost a uniform call from ethicists for a moratorium," he says.

A question about cloning humans that interests Bouma is *why* one would want to do it.

One reason Bouma suggests is "the notion of spare parts." In this scenario, parents with a healthy child could clone it at an early age so that the clone could provide spare organs for transplants in the future. But to donate organs, the cloned person would have to be 18 years or older and would need to give his or her consent. This scenario is "fairly far-fetched," says Bouma, and is immoral because it denies autonomy to the child produced by cloning.

Another possible reason would be the worldwide attention a

See **CLONING** *page 2...*



COURTESY HESSEL BOUMA

Hessel Bouma

Ecumenism not dead in Russia

Informal link established between Anglican and Russian Orthodox believers

Adrian and Wendy Helleman

MOSCOW — Feb.14, 1997, was no ordinary St. Valentine's Day in the Russian capital. This was the occasion of the first meeting of the Russian chapter of the Fellowship of St. Alban and St. Sergius, an informal organization which has done much to open the doors of communication between the Orthodox and Anglican communities in England.

The initiative for this first meeting in Moscow, however, came largely from members of the Russian Orthodox Church; they hoped that the friendly relationship fostered by this Fellowship in England might be extended to Russia, where ecumenical discussions have hit a very low point in the last years.

COURTESY ADRIAN AND WENDY HELLEMAN

John Birns (standing), president of the St. Albans and St. Sergius Fellowship in England.

Two saints unite

The fellowship receives its name from two outstanding Christian saints of the respective traditions. St. Alban, a Roman soldier in third century England, died in order to save the life of a priest by exchanging clothes with him. St. Sergius, a spiritual giant of 14th century Russia, is known for encouraging the Moscow prince in the decisive battle against the Tartar lords. He founded the monastery which even today houses the leading Spiritual Academy of Russia, the highest level of education for Orthodox priesthood.

The conference which opened this new chapter featured numerous speakers from both traditions. It was held, appropriately enough, in the Religious Reading Room of the Moscow Library of Foreign Literature, a room which features the collection of Nicholas Zernov, one of the founders of the fellowship in England.

Steven Platt, the present secretary of the fellowship, explained that Zernov was one of the many Russian refugees who left after the Revolution of 1917 to settle in England; here he helped establish the fellowship in 1927 to encourage better relations between Anglicans and the Orthodox, and also introduce Orthodoxy to those unfamiliar with it.

By 1939 representatives from both traditions were meeting annually for three- or four-week conferences which featured

See **RUSSIAN** *page 3...*

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Cloning of humans opposed by scholars

... continued from page 1

scientist would get for achieving this. "There are people who would love to have their moment of fame," comments Bouma. "It could be done by someone with insufficient moral scruples.... A wealthy person could go to a Caribbean island and do this."

But he adds, "I hope there's enough moral pressure to bear to say, 'This ought not to be done.'... Humans are set apart [from animals] as created in God's image."

Bouma is more positive about the cloning of farm animals but says "it needs to be done very carefully." There is some danger involved. For example, if a pig is cloned, the resulting pigs could all be killed by one virus.

But cloning a few animals to produce medical products for people could be beneficial, Bouma suggests. This is something that Dr. Ian Wilmut, the scientist who cloned the sheep, has mentioned he and a healthcare products company, PPL Therapeutics, plan to do.

COURTESY HARRY COOK

Harry Cook

If scientists could find a way to have sheep produce a clotting factor for human hemophiliacs in their milk, "I would see that as tremendously beneficial," says Bouma. Another possibility would be to give human diseases to animals in hopes of finding a cure, instead of "doing unethical experiments on humans."

Right now, there are no strict rules against animal cloning in the U.S. except for inter-species cloning. There is even some government funding for animal cloning.

When considering cloning animals, people need to remember that we are "caretakers of God's creations," says Bouma. "Any modification we do should be done very cautiously."

Skip the country

Harry Cook, a biology professor at The King's University College in Edmonton, is familiar with Canadian Bill C-47 and believes it will be a deterrent for people considering human cloning research. The punishment prescribed in the bill would be significant, he says. Bill C-47 has "more teeth in it" than new American rules about cloning.

COURTESY UKO ZYLSTRA

Uko Zylstra

But Cook observes, "people quite happily hop across borders for this sort of thing."

Cook opposes human cloning. "It does raise some questions about human individuality," he says. One possible use of cloning that he opposes would be taking a cell from a person on his or her deathbed and producing a genetic copy of the person.

Cook isn't troubled by animal cloning, and agrees with the idea of producing cloned animals to create medical products for humans.

Super clones

Uko Zylstra, a professor of cell biology at Calvin College, says he has ethical problems with the idea of cloning humans. He sees two possible motives for it: someone with a big ego might want to achieve some immortality by cloning him- or herself. Or someone might use cloning technology to develop "genetically superior people."

"Here's an example of where our technology is getting away from our ethics," comments Zylstra. "Christians should become aware, knowledgeable and address these issues."

Zylstra sees some benefits in cloning animals, such as making copies of quality animals or using animals to create medical products for people. He sees animal cloning as just a step beyond artificial insemination, which is used commonly in raising farm animals. One problem, though, is a loss of diversity among animals. "One of the hallmarks of sexual reproduction is diversity."

Living up to expectations

Allen Koop is a Calvin professor who specializes in recombinant DNA. He opposes human cloning partly because someone is cloned from another person, "the individual has a burden cast upon him. These genes have been played out before." Because of this, there would be expectations that a cloned person would be much like the original gene donor. Natural twins are "a better clone," says Koop. "Twins are real clones, and these are only approximations."

Even if human cloning is banned, some scientists will try it, Koop believes. But most scientists would be opposed.

On cloning farm animals, Koop says "I don't ethically think it should be banned." But he adds, "That doesn't mean anything goes.... There are problems that result from it" — lack of diversity and possible uncontrollable diseases.

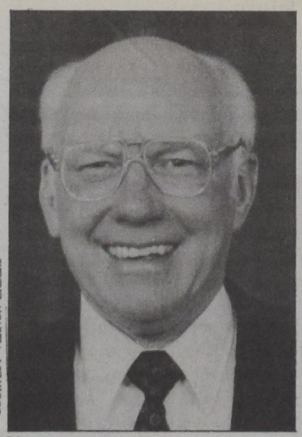
Michigan congressman introduces bills to ban human cloning

Alan Doerksen

GRAND RAPIDS, Mich. — Vernon Ehlers, a congressman from Grand Rapids, Mich., has introduced two bills that would ban human cloning and related research in the U.S. Ehlers, who is Christian Reformed, is also a research physicist, and has been against the cloning of humans for years.

"It is simply wrong to experiment with the creation of human life in this way," said Ehlers recently. "Creating human life in the laboratory, as we might do with human cloning, is totally inappropriate and so far removed from the process of marriage and parenting that we must rebel against the very concept."

On March 4, Ehlers introduced his two bills in the House of Representatives. The first bill, known as the "Human Cloning Research Prohibition Act," calls for a ban on federal funding for research on cloning humans. The companion bill, called the "Human Cloning Prohibition Act," would make it illegal to use human somatic cells (any non-reproductive cells) to produce a human clone. Anyone breaking this law would be fined up to $5,000. This is a much smaller amount than the fines of up to $500,000 (Can.) recommended in recent Canadian legislation related to cloning.



COURTESY VERNON EHLERS

Vernon Ehlers

A spiritual matter

When introducing the two bills to Congress, Ehlers explained some of the concerns he has about cloning. "There is much about cloning that we still do not know," said Ehlers. "But this much we do know: any discovery that touches upon human creation is not simply a matter of scientific inquiry. It is a matter of morality and spirituality as well."

"Each human life is unique, born of a miracle that reaches beyond laboratory science.... Human life is sacred. The good Lord ordained a time-honored method of creating human life, commensurate with substantial responsibility on the part of parents, the responsibility to raise a child appropriately."

Another question Ehlers raised was, "What do we do with the failed experiments, the clones that go wrong? Are we simply going to say they do not really matter because they were created in the laboratory? Will we simply dispose of them as we do with laboratory animal experiments that go wrong? Obviously you cannot. We are dealing with human beings."

Ehler has expressed his support for President Clinton's bans on cloning research. In early March, Ehler also participated in a Subcommittee on Technology hearing on "Biotechnology and the Ethics of Cloning: How Far Should We Go?"

Palestinians and Israelis engage peacefully in joint project

JERUSALEM (Canadian Scene) — Throughout the frequently difficult peace negotiations between Israelis and Palestinians, one co-operative project between the two peoples has proceeded smoothly and successfully. According to *Leads*, the newsletter of Canada's International Research Development Centre (IDRC), quiet progress has been made on the management of water supplies through the sharing of aquifers. Aquifers are underground water bearing strata of earth or rock and abound in the area.

A three-year project, partly sponsored by IDRC included the funding of three workshops with a fourth to come this year. Co-sponsors were the Truman Research Institute for the Advancement of Peace and the Palestine Consultancy Group of East Jerusalem.

Given the scarcity of water in the region, the basic premise behind the co-operative aquifer management is that both sides stand to gain and can give the world an example of how Palestinians and Israelis can learn to work together.

Principalities & Powers

David T. Koyzis

Child labor a complicated issue

Two summers ago during our visit to Cairo, Egypt, our group was taken to see something called the King Ramses Carpet School. We were shown inside the two-storey building, the lower level of which housed the "school." Here we found several looms containing beautiful, half-completed carpets, woven of silk and wool and containing intricate patterns in a variety of colors. Working each of the looms were three or four children, whose tiny fingers deftly performed the intricate work.

This was a school, we were told, in which for three or four hours each morning the students were being taught to weave carpets. Following this they would eat lunch, and then for the remainder of the day they would be taught to read and write. For their labors they were each paid about a dollar a day.

The "headmaster" offered us an explanation of the process of carpet-weaving in heavily accented English. At one point, fearing that some in our group of young people were not paying attention, he barked out an order to stand still and listen. I could easily imagine him doing the same, or worse, with his small "pupils," to whom he was undoubtedly a formidable presence.

Tour or arm-twisting?

After this we were taken to the upper level where the finished carpets were on display for purchase. At this point it became apparent that our "tour" was, in fact, a shopping excursion. It was hoped we would make some purchases. When we looked at the prices, however, we were shocked to see that they typically ran into the thousands of dollars — clearly out of range of most Egyptians, not to mention North Americans. This "school" was an obvious example of [the exploitation of] child labor. Someone was getting rich at the expense of vulnerable children.

My reaction to this was naturally one of disgust. All right-thinking people cannot but applaud the efforts of Canadian teen Craig Kierburger and others to abolish child labor overseas. Indeed we Christians should particularly champion the rights of all of God's imagebearers, especially the weakest among us.

Desperation

All the same, I found myself wondering what would happen if the King Ramses Carpet School were closed down by the Egyptian government. Egypt is certainly the poorest country I've yet visited. Since the bombing of a tourist bus by the Islamic Brotherhood five years ago, tourism in that country has largely dried up. In a country heavily dependent on such tourism, we noted an air of desperation among the people, who went to great lengths to persuade us to engage their services or to buy their wares. With adults and children alike begging on the streets, people are anxious to find whatever work they can.

If the King Ramses Carpet School were put out of business, would the children working there return to comfortable homes and the loving embrace of parents able to provide for them? Probably not. Unfortunately, they would probably return to the streets, where they would be reduced to hawking postcards or to begging from the few prosperous foreign visitors.

Kielburger and his Free the Children crusade deserve our support. Let us hope and pray for a speedy end to the exploitation of child labor around the world. But let us also keep in mind the harsh realities in many countries that drive people to give up their children to such abusive employment. In the short term we may have to content ourselves to push for reforms that would improve their lot within their present circumstances.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

Russian Orthodox, Anglican churches discover common beliefs

COURTESY ADRIAN AND WENDY HELLEMAN

The Russian chapter of the Fellowship of St. Alban and St. Sergius.

... continued from page 1

common discussion and prayer. They discovered how close they were in their conception of the church, and wondered why they should not celebrate the eucharist together.

But Sergei Bulgakov's proposal that, in some circumstances, all who confessed Christ should be able to commune together, was never realized, and at present intercommunion is quite impossible. Polarization in both traditions has made dialogue difficult.

Unofficial bridge

An earlier dialogue, which resulted in two major statements, Moscow (1976) and Dublin (1984), was nearly terminated when the Orthodox questioned the ordination of women in the Anglican Church. The unofficial character of the fellowship, however, allows for uninterrupted contact between the two traditions.

Since true unity can only arise in the context of existing fellowship at all levels, these informal meetings are obviously an appropriate means by which the Holy Spirit can lead into all truth, as one Anglican speaker put it.

Speakers from the Orthodox tradition included the historian Tatyana Solovieva, who gave an account of the presence of the Anglicans in Russia during the last two centuries, and Marianna Fortunato, who spoke on the role of icons for Orthodox believers.

Fortunato argued that the decisions of the conference Nicea II in 787 have been misunderstood in the West mainly because of a mistranslation of "veneration" as "worship," though she agreed that further development in the use of visual images during the Middle Ages led to strong reactions, especially at the time of the Reformation.

Overcome stereotypes

For those present at this first conference in Moscow it seemed a natural development to conclude the day with the establishment of the Russian chapter of the fellowship; its aims will be to allow Russians to learn more about Anglicans, and overcome mutual stereotyping, as well as isolation. It will also provide an open window from Orthodoxy to other branches of Christianity.

Over the years the fellowship in England has broadened to include other Orthodox groups (aside from Russians), and other Protestants alongside Anglicans. Just as Western churches can be enriched through the life of prayer of Orthodox churches, Western churches can help the Orthodox in such matters as providing for the poor.

This meeting indicates that it is premature to say ecumenism has died in Russia. The openness of some Orthodox also led to an invitation for two representatives of the Reformed community to join the fellowship. It is an invitation we gladly accepted.

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Editorial

Sorting out the problems of guilt, shame and atonement

Last fall I read an interesting book review by Ian Hacking, a professor of philosophy at the University of Toronto, who began his article as follows: "Next time you want to talk to someone about ideas rather than the weather, try this: "What's the difference between shame and guilt?" He predicted a lively discussion.

Hacking himself observed that there is plenty of difference between the two. "The opposite of guilt is innocence. One opposite of shame is pride; another is honour. You can be ashamed because you are guilty, but not guilty because you are ashamed."

The author goes on to explain that guilt has to do with "responsibility, with freedom, with doing wrong, with morality." Shame, on the other hand, is the more primitive emotion of feeling ridiculous, weak, stupid or inferior. It may be connected to guilt, as when we do something morally wrong and justifiably feel humiliated. But shame can also be needless, as when we feel ashamed of our bodies but have done nothing wrong seeing that we are not the architects of our bodies.

A healthy dose of guilt and shame

Both shame and guilt can play a useful role in people's lives and society. They can act as the guardians of morality. Some people have a strongly **underdeveloped sense of guilt**. I think I'm watching such a person when I see Clifford Olson on the news smirking his way to an appeal court. Many people today also have an **underdeveloped sense of shame**. A teacher once remarked that students today show very little shame when their assignments are not done. A bit more shame in that department would not hurt the students.

But sometimes people have an **overdeveloped sense of guilt**. For example, a young child may feel responsible for the break-up of his parents. He may carry the burden of guilt for many years. Others have an **overdeveloped sense of shame**. A teenager may feel ashamed of her mentally challenged sister. Having an overdeveloped sense of shame or guilt prevents a person from becoming all he or she was meant to be.

The right to be forgiven

When guilt and shame are justified, there is, of course, the important consideration of forgiveness. All of us sin and fall short of the glory of God. We stand condemned under the divine code for loving and righteous behavior. We also violate human codes of conduct from time to time. How can we best deal with that?

The gospel is very clear on the indispensable role of repentance, which is a state (not just an act or formality) of understanding that a wrong has been committed, of admitting that wrong, and of seeking forgiveness from God and from the parties we have hurt. We also need to forgive ourselves in the process.

A family counsellor I know tells me that a person has "the right to be forgiven" by other people when he or she is truly remorseful. When others do not forgive you, even though you have made amends, that in a way then becomes the other persons' problem.

Holding grudges against other people will stunt one's growth. And growth is something we all need to experience.

Watching the immature part

The way my acquaintance explains it, when we reach the age of maturity, 21 in our society, we enter adult life with varying degrees of immaturity. The challenge for each of us is to watch our immature part, especially when things don't go our way. When the immature part in us governs our actions, we end up sinning and hurting others. Ideally we should prayerfully and honestly work at the immature part in us and bring it out into the open so that we can shrink it into powerlessness.

Professionals who work with people have to especially watch their immature part. The thought that "I can't do anything wrong" is dangerous, says my acquaintance. You have to keep a close watch on that immature part of yourself when you help other people.

A need for atonement

When we *do* act out of our immaturity, we have to be willing to face the consequences. Repentance is not always enough. We may have to seek atonement — make amends. Making amends means admitting the wrong, offering the necessary apologies and facing the consequences of our actions. In a civil court one is not relieved of atonement by simply saying, "I am sorry." There are penalties attached to speeding and to stealing.

Similarly, in the Christian community there has to be an awareness of the importance of atonement. Christ is our atonement between us and God. He paid the price. But that price does not automatically cover the pain we afflict on our victims here on earth, unless they release us from the cost of their pain.

For the offender there may have to be a period of suspension of duties. This may be necessary both for the growth of the offender and for the healing of the victims. The offender has to face the reality of his or her immaturity. He or she may have to take counselling and assume whatever other costs there are.

A need for justice

The victims or "sinned-against" have to know that there is justice. If the offender is spared all consequences, the victims end up feeling that they were to blame. They may think: "Since I am the only one feeling the consequences of this act, I must be the sinner."

Too much mercy, as in the possible scenario of a Clifford Olson being released too soon under the "faint hope clause," hurts the victims and victimizes them again. So it is in the Christian community. Forgiveness is not necessarily the end of the matter. God forgave David for the sin of adultery (today we would say, for his abuse of Bathsheba), yet he had to lose his son. There are consequences even within the covenant of grace.

But the goal should always be the forgiveness of sin and the removal of shame, both from the offender and the victim, so that together we may continue to grow in the grace and truth of the Lord Jesus Christ. **BW**

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Letters

Community is not needed to make a marriage

Recently Peter and Marja implied that a common-law relationship does not constitute marriage ("Does a common-law relationship fit with faith?"; CC, Jan. 31). Generally their columns show insight, but I thought that this one relied too much on flawed synodical reasoning: it confuses culture with theology.

While the Bible mentions a few times communal involvement in the wedding and sometimes refers to contracts, there is no indication of state or priestly involvement. See, for instance, the story of Isaac and Rebekah: there is a hint of contract (gifts), there is no communal involvement, and there are no wedding rituals unless one views Isaac taking Rebekah into his mother's tent as such.

No state, no priest

Even more stark is the story of Tobias and Sarah (in the apocryphal book of Tobit): within a few hours of meeting each other for the first time, and with only the blessing of her parents, they are married. No state or priest is involved.

This practice reflects the ancient Near Eastern world quite well. The oldest surviving legal documents dealing with marriage (e.g., Lipit-Ishtar, Hammurabi) suggest that common-law was the norm. The state became involved in marriages because of divorce! It made laws regulating the division of property.

As the well-known story of the wedding at Cana makes clear, the community could be involved. The celebration could indicate the communal agreement with this particular union.

The situation was somewhat different in ancient Greece and Rome where religious rituals were part of the wedding ceremony. There is no indication that the early church was involved in the wedding ceremonies, although it made some rules about marriage.

For instance, Bishop Calixtus of Rome (ca. 220) allowed men and women of different social status to marry each other. Gradually the pagan rituals were "baptized" as church leaders encouraged the people to get married in the church and marriage became a sacrament.

However, until late in the Middle Ages, common-law marriages remained the norm for most people since they could not afford the cost of a church ceremony. Unquestionably, many weddings saw community involvement (if the community did not agree with a marriage there would be a chivaree); and for the upper social classes there was probably some contractual understanding, if not an actual contract.

Protestant practices

The Reformers rejected the idea of marriage as a sacrament. Luther saw the wedding as a social celebration, exemplified in his own wedding to Katharina von Bora. Calvin and Arminius emphasized the religious aspects and, thus, church involvement.

In England church involvement led to a rather draconian situation: according to Lord Hardwicke's law of 1751, legal marriages could only be performed in the Church of England. This law was in force for some time in Canada, as well, and contributed to an increase of common-law marriages.

From this short survey (a longer one can be found in my article in *Grail*, Vol. 3, no. 3, Sept. 1987) it may be clear that although church and state can be involved, their involvement does not make a marriage. Over the centuries community agreement, a contract, and sexual intercourse have determined the validity of a marriage.

Troth the norm

James Olthuis, senior member in aesthetics at the Institute for Christian Studies in Toronto, has suggested that troth should be the validating characteristic of a relationship. That means that common-law husbands and wives have the same obligations as husbands and wives married before the court or in church.

A synod of the Christian Reformed Church dealing with common-law practices confused cultural aspects with biblical understanding (not an uncommon mistake). This does not mean that the church cannot or should not give its blessing over the marriage (I personally prefer that), but when it questions the validity of common-law relationships or, worse, if it questions whether such relationships fit with faith, then the church confuses culture with solid biblical scholarship.

Unfortunately, Peter and Marja, and with them probably the large majority in the CRC, also made culture normative. A little bit more sensitivity and less cultural normativity in connection with common-law marriages is in order.

Bert den Boggende
Fairview, Alta.

Proselytizing not endorsed

A recent article in your Feb. 14 edition of *Christian Courier*, "Campus-based ministry builds bridges between Canadians, international students" has come to my attention. To avoid possible misunderstanding by some of your readers, please permit me to state that the Office of International Services is a department of Student Services, Brock University, and, as such, is a secular office.

We neither endorse the proselytization of international students nor support such activity through programs such as the Host Family Program. Instead, we support international students in their efforts to practise their own religion in a foreign land. To do otherwise would be to abdicate responsibility for the welfare of Brock's international students.

John Kaethler
Manager of International Services
Brock University
St. Catharines,Ont.

Reply: Although we can appreciate your desire to remove any possible misunderstanding, our story made no assumption that your organization was in any way supporting or endorsing the work of International Student Ministry.

Editor

Social problems evoke prayer and longing

While reading your front-page story "'Micro-credit' brings hope to poor ...." (CC Feb. 21), thoughts went through my mind about the many who are out of work nowadays, and that there may not be a job for every willing worker anymore in this age of computer technology. From time to time I say to the Lord, "But Lord, people need to work; it's not good for willing people to be out of a job."

Because of this, I have decided to pray five mornings a week to the Lord that he create a steady job for someone in this province, someone who is not eager to go on strike but is willing to work at whatever he or she can do best. I hope the Lord will answer my prayer. Although the Lord may not create five steady jobs per week, I feel better when I keep praying sincerely for jobs — steady jobs.

We ourselves are blessed knowing that all our children and their spouses have jobs. But sometimes I feel depressed when others lose their jobs and have little hope of finding another one. Then I could wish that the Lord Jesus would come back during this year of 1997.

But that's hard even for a Christian to imagine, although the situations in the world are pointing towards that great and glorious day. At the end of each day we may say that we have come 24 hours closer to that great event: 24 hours fewer murders, less sexual abuse and so on.

Although I am thankful that we enjoy freedom of religion in Canada, I felt very saddened to read in your paper how a partly built church structure in Egypt had been damaged. Sometimes I wonder what the angel meant when he said to the prophet Daniel: "When the power of the holy people has been finally broken, all these things will be completed" (Daniel 12:7). With churches being burned here and there, one wonders.

Jane Roseboom
Renfrew, Ont.

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Opinion

It's good to fight the good battle

In 1952, one year after arrival in Canada, we organized a Christian school society in Brockville, Ont. Some of our own people were against this movement because we hadn't even built a church for our Christian Reformed congregation and were meeting in a basement.

Indeed, we had to convince CRC people of the necessity of Christian education. As chairperson of our new society I felt we should also approach other fellow Christians. I visited ministers of the Presbyterian, Baptist and United churches — and others. They were friendly and smiling, but I could see and read that they wondered how a 33-year-old immigrant from the Netherlands had the nerve to blow holes in the public school system.

We didn't make headlines; we didn't even get to the back page of the Brockville *Recorder and Times.*

On Feb. 27, 45 years later, I watched a TV show with Adrian Guldemond, Gerald Vandezande and a member of the board of trustees of the Toronto public school system. In 1952 I often was disappointed in my own people, in fellow Christians and the lack of interest of the media; and now 45 years later we are on TV.

I know some of us wonder whether it is wise to spend so much money to persuade the Ontario government to look into funding Christian education. That's negative thinking.

The Lord let us battle for 45 years to get on the TV screen, and I am sure he will continue to bless our activities in that field. But he has his own timetable.

Maybe the Lord wants us to battle a bit longer. As long as we battle, we are active in the Lord's service. We all know that as soon as we have reached the goal we tend to slack off and take to the rocking chair.

As I watched that recent program I was happy, and proud that we made it to the screen. Gerald Vandezande was the star of the show, but that's no wonder because he is an old hand in that field.

Let's not give up. Let's not become negative, but support all those who are fighting for funding.

Klaas Terpstra
Hamilton, Ont.

Are Christian schools losing their lustre?

Syrt Wolters

Willem Bilderdijk (1756-1831), a well-known Dutch scholar and poet, said in one of his poems: "Rising, shining and declining is the fate of every day." This seems to be true of all human life and aspirations. We see it in nature, but we see it also in the vicissitudes of human life.

Are some of our Christian schools starting to suffer from "declining?" As one who has been involved in Christian education locally, regionally and even internationally for close to 50 years, I sometimes wonder.

Most of the Christian day schools in Canada were established after World War II by Dutch immigrants. Apart from Roman Catholic schools, the phenomenon of Christian day schools was virtually unknown. In fact, when those Dutch immigrants started establishing their own Christian schools, they were often criticized by fellow Christian citizens.

Christian second

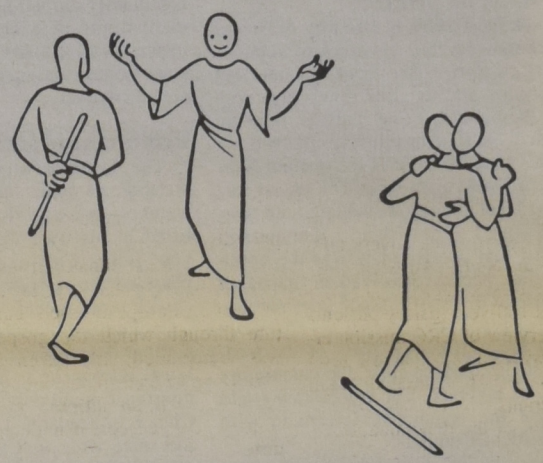
When I once discussed Christian schools with the Dean of Christ Church Cathedral in Victoria, he actually said in the course of our conversation, "I am a Canadian first; then a Christian." He was not at all in favor of separate Christian schools. "They will bring division among Canadians," he said.

In spite of sometimes severe criticism, the Dutch immigrants went ahead and started their own Christian schools. It always has gratefully amazed me that those involved in the Christian school movement were of one mind. Not that there were never differences of opinion about the way things should go. But in it all, there was a strong sense of: "We are in this together." There was no such thing as board-versus-society or board-versus-teachers.

I am afraid that this sense of togetherness is losing its strength. Does this mean that we have passed the time of "rising" and "shining"? Are we declining?

What has made me think along these lines is that some teachers have invited the Christian Labour Association of Canada (CLAC) to represent them in their relationship with their school boards and societies. I think this signals a definite decline and a losing of our togetherness.

This doesn't mean I am against CLAC. To the contrary, for 40 years I have been, and still am, an avid supporter of the CLAC. I would urge every Christian to support CLAC with prayers, love and money. CLAC does a great job!



GOOD NEWS BIBLE ILLUSTRATION

"Even when there are disagreements, we are 'in it together.'"

Why, then, am I so strongly opposed to have CLAC come into our schools?

A noble association

To appreciate my position, we should ask: Why is CLAC so necessary? My answer to that question is: CLAC's goal is that the kingship of Jesus Christ be recognized in social relationships. No more confrontation between management and labor; co-operation is the goal. Both sides need to be in it together.

If, ideally speaking, CLAC were able to make "togetherness" an acceptable principle in social relationships, then it would accomplish its mission. It would have reached its goal and could withdraw.

But I am well aware that CLAC will never reach the age of its retirement. As long as the world is governed by the sinful inclinations of the human heart, this ideal will remain a dream. CLAC will never run out of work this side of Christ's second coming.

At the same time, when there is an organization in which this "togetherness" is already evident, then CLAC has no job to do. Why fix something that's not broken? If CLAC has been invited into our schools it's an indication that we have lost some of our togetherness, the togetherness of the communion of saints.

Grievance committees

Of course, even in a Christian school organization conflicts pop up sometimes. After all, we are sinners too, but sinners redeemed in Christ, who have learned to deal with frictions among themselves in a communal way. That's why some Christian school districts have established grievance committees.

Such a committee has a mandate to deal in a Christian way with frictions which may occur among people within the same organization.

Even when there are disagreements, we are "in it together." If there are problems which cannot be settled by a local society itself, then the grievance committee should be asked to come in, not only for advice, but after thoroughly probing into a particular case, to make a binding decision. This procedure should be a condition in teacher contracts.

We should do our utmost to keep our togetherness intact. That's the only way our schools will keep on "shining."

Syrt Wolters lives in Victoria, B.C.

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Arts/Media

Book Review

CRC home missions history shows reason for hope

Marian Van Til

Flourishing in the Land: A Hundred-Year History of Christian Reformed Missions in North America

By Scott Hoezee and Christopher H. Meehan.

Grand Rapids, Mich.: Christian Reformed Home Missions; William B. Eerdmans, 1996. ISBN 0-8028-3795-6. Hardcover, 213 pp. $30 (US).

If you're a Christian Reformed Church member it's natural that you would want to know something about your denomination's history. This book will help you to get to know your church better. *Flourishing in the Land* charts in a highly readable manner the part of CRC history which covers missions in North America, i.e., "home missions."

This 100-year history presents an overview of CRC mission efforts with Navajos; urban Jews and blacks; Hispanic and Asian immigrants; with the establishment of the denomination in Canada; soldiers, university students, hospital patients and industrial workers; radio and television; and postmodern, unchurched Baby Boomers.

This history may both fascinate and frustrate you. CRC Home Missions history is one full of mistakes and short-sightedness, of gender and ethnic paternalism and refusal to learn from mistakes; but it's also an ongoing tale full of exhilarating examples of the grace and power of God working to bring people to himself.

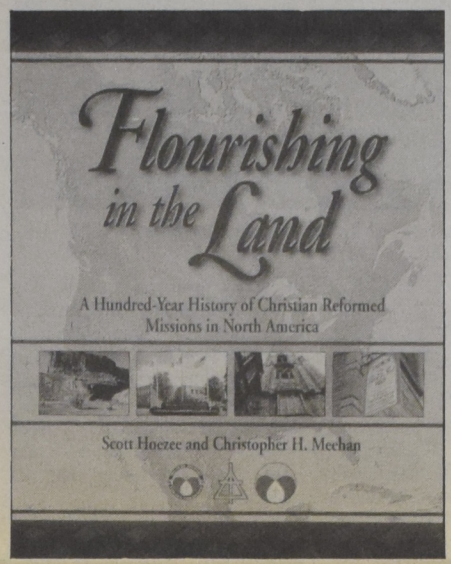
The material in this oversized book's eight chapters is arranged chronologically and includes more than 300 black and white photographs; most chapters are supplemented by from three to nearly a dozen often poignant sidebars which highlight the ministry of specific people.

Overcoming paternalism

The story begins by explaining the inception of the CRC's mission to the Navajo and Zuni Indians in the southwestern U.S. in the 1890s. This ministry (and others which caused controversy periodically) was (and is) based on a sincere desire to bring the lost to Christ but has also been hampered by paternalistic attitudes, towards both those ministered to and towards the church's own female and minority workers.

There was an innate, if unspoken, belief in the superiority of white, European-based culture through which the gospel was transmitted; it's taken a long time for that to subside. In fairness, such an attitude was common for decades, if not centuries. Still, one wonders whether in some cases a more careful reading of Scripture might have led to different conclusions. That's especially true of Home Missions board members who felt gospel-preaching need not be accompanied by the meeting of physical and emotional needs in, for instance, the black inner-city.

The history of CRC domestic missions has also, from the start, embodied a battle between outward-looking, biblical evangelistic impulses and the denomination's tendency to preserve its theological heritage and (Dutch) traditions by being isolationist and cliquish. While it's easy to criticize that circling-the-wagons mentality, as the authors do, how the Church, or a church, is to maintain biblical and theological integrity while engaging the world is obviously an important and difficult question, and one as old as the faith itself.


Flourishing in the Land
A Hundred-Year History of Christian Reformed Missions in North America
Scott Hoezee and Christopher H. Meehan

It's not unusual that the CRC has sometimes gotten the answer wrong and then has been criticized for it; virtually every church experiences that. But if, by current standards, our forebears were too fixated on doctrinal and church order questions and on "being Reformed," to the detriment of missions, perhaps today we're not concerned enough about maintaining a Reformed worldview, which in its best form is a profound, comprehensive and satisfying encompassing of Scripture's truths.

If *Flourishing in the Land* has a major fault that is that, while a quarter of the North American CRC is Canadian, this is essentially an American history, and then one tied too much to Michigan. True, many of these mission developments did not come to Canada early; the CRC didn't grow exponentially here until after WWII. And true, CRC headquarters was established in Michigan (though there has long been a Canadian counterpart in Burlington, Ontario).

Oddly, there is a five-and-a-half page insert (half of which is pictures) stuck between chapters 2 and 3 which outlines Home Missions' efforts to establish the CRC in Canada. On a couple of later occasions developments in Canada are mentioned but not elaborated on, except for an informative sidebar about the campus chaplaincy at Queens University.

The non-ecclesiastical context set throughout the book comes from American history. And outside of that Canadian insert, the church story in Canada is pretty much ignored. Even if until, say, the last 30 years, the Canadian story had to be told more by what wasn't happening than by what was, such should have been noted.

When judged in terms of the percentage of the denomination which is Canadian, current non-ethnic church plants in Canada seem to be occurring at a rate more rapid than in the U.S., and are thriving. Why? And what else is going on?

There are numerous allusions to the CRC's reluctance to confront the world, but there is no real discussion of the less pietistic Kuyperian mindset of world-engagement the post-war Dutch immigrants brought with them to Canada. Or of what that has meant in terms of the CRC's distinct development and mission in Canada; or of the disagreement it has sometimes caused between Canadian and American church leaders about how best to approach ministries.

'Michigan' feel

This book has the feel of having been written for the CRC audience primarily in western Michigan — both of the authors live in Grand Rapids (only one is Christian Reformed, incidentally). That's a drawback, but not entirely unexpected; this is an "official" history of which Christian Reformed Home Missions is a co-publisher.

The book is visually inviting and easy to read. For those short of time, it lends itself to being read a chapter at a time. Each one can be read as a distinct unit. Here and there, bad editing crops up — too common an occurance these days, even with major publishers. (Two examples: the editors allow the authors to use "'west' Michigan" instead of western Michigan, and they can't decide whether "west" should be capitalized or not; and Calvin College physicist Howard Van Till's name is consistently misspelled with one "l").

On the whole, however, the book is beautifully put together and is interesting reading. Despite its flaws, *Flourishing in the Land* has much to teach church members for the future. It may even be a catalyst to kindling or rekindling members' love for their denomination, despite *its* flaws.

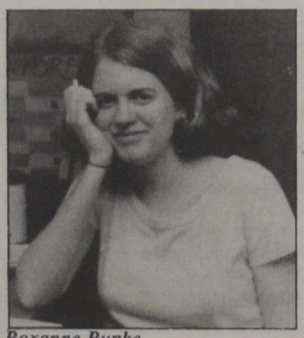
Canadian finishes up her *Chimes* editorship

Phil de Haan

GRAND RAPIDS, Mich. — Roxanne Rupke, a Calvin College senior, got her start in journalism at Toronto District Christian High School, on an underground paper.

As a Calvin student, Rupke, 22, recognized early on that a sense of fun and a desire to address important issues also were present in the Calvin College newspaper, *Chimes*.

As a sophomore and a junior Rupke, an English major and journalism minor, wrote for *Chimes* and was the news editor. At the midpoint of her junior year she applied for the editor's job and won the post. The conclusion of her junior year and the majority of her senior year have seen her wear the editor's mantle. It's an experience that has shaped her in significant ways.


Roxanne Rupke

Part of Rupke's tenure has been to put her own personal stamp on the mission of *Chimes*. Previous editors have sometimes wandered toward more the literary. Rupke, who takes the calling of Christian journalism seriously, has tried to imbue the paper with more of a news flavor.

Rupke says being a Canadian also has been valuable in her role this year as *Chimes* editor.

"I have a perspective as both an insider and an outsider," she says. "I'm CRC, so I'm an insider, but I'm an outsider to Grand Rapids. That allows me to see things that could be done differently and to see things that are being done well. I have had an opportunity to educate people about Canada and to, so I hope, bring some harmony to the way the two countries interact on the Calvin campus."

For the future, Rupke plans to give journalism a shot. "I want to write," she says with a smile. "That's all I know."

Church

Bus ministry gears up for youth

Jeff Hoogendoorn

VICTORIA, B.C. — The red, double-decker buses and their tell-tale brackish exhaust are a familiar sight on the streets of Victoria, carting tourists to all the local digs of the City of Gardens. And the messages often conveyed over the P.A. systems boast the virtues of this city with no slums, a low crime rate and a quality of life unequalled in Canada.

But there is more to Victoria than first meets the eye. Young prostitutes vie for space along tourist-choked Government Street; youth, accompanied by either their pet dogs or their friends, plug sidewalks and store entrances in a bid for a few coins from passersby; beautiful Beacon Hill Park becomes the outdoor "church" for pot-smoking youth.

This side of Victoria doesn't figure into the city's pleasant image.

COURTESY JEFF HOOGENDOORN

The Youth Unlimited bus: "A cool place for kids to hang."

Community 'inreach'

Rick Wismer and Wally Schmidt of Youth Unlimited, an offshoot of Youth for Christ, hope to deal with the problems in Victoria and outlying regions with a new program slated to begin this summer. The solution revolves around #221 — a 1968 Leyland double-decker bus.

With the aid of Wismer and Schmidt, this bus ministry will target street-level youth between the ages of 12 and 19 who are ultimately most prone to trouble, including drug use and running away. Wismer adds that most of the kids this program will target are those who have got places to go home to in the outlying municipalities of Victoria. So they are not necessarily "street people." In a sense, the program is an "inreach" rather than an outreach.

But how will a bus help troubled youth? By transporting them to lower crime areas of the city? By bringing them to Youth Unlimited's centre near the city core? No. The bus aims to draw youth out of the downtown core and back into their respective communities by setting up in the neighboring cities and towns. It is in these communities that the youth can find the support they need to begin to take control of their lives through local government and municipal agencies, as well as churches.

Bottom floor for food

When asked why kids would be attracted to a bus, Wismer replies "A bus is a cool place for kids to hang." Indeed, Vancouver has had a bus on its streets for some time and it claims great success in reaching out to teens.

Once renovations are complete, the bus will serve a variety of needs, from physical to emotional to spiritual. Downstairs will be the most accessible, with a kitchen which will distribute food to those in need and sell to those who can afford to buy. Wismer hopes that much of the food will come from donations from area grocery stores, suppliers and manufacturers.

A small dining area will be provided where youth can sit and talk with those working on the bus. Wismer adds that having an outgoing person behind the counter who can relate to and easily talk to youth is of utmost importance, as this is Youth Unlimited's front line of contact. The youth will be free to talk about that which troubles them most, be it family, peer or emotional trouble.

Top floor for guidance

Upstairs there will be video games, a snack/self-serve area and a seating area for quiet, personal times with counsellors. These advisers will help deal with problems or refer the youth to organizations where they can get further help. The bus ministry will attempt to be low-key in its approach to religion, though Wismer assumes that "some kids will leave and tell their friends not to come back."

Also on board the bus will be a computer for helping with resumes. In this way, the bus does not attempt to be a quick fix for problems but a long-term solution of getting youth off the street and onto a path of self-reliance and responsibility.

The program has received financial support from local churches, individuals, and Christian businesses because people are generally worried about youth issues. Area social workers and even the chief of police have lent their emotional support to the bus ministry. They favor the approach of working the surrounding communities rather than the downtown core in order to keep youth from hanging out in typically troubled locales.

The bus is still awaiting money, material resources and staffing to finish the renovations, but Wismer is excited about the end result: "It's big and bold and there's nothing like it in Victoria."

The bus needs volunteer worker support as well. Says Wismer, "Some people might like to help kids on the street but wouldn't walk downtown. But tell them they'll be on a bus and it's a different story." He foresees no trouble in filling the positions behind the food and snack counters."

Helping the whole person

When asked about the ultimate goal of the bus program, Wismer says it is not necessarily a matter of filling spiritual needs, emotional needs or physical needs singularly.

Youth Unlimited wishes to look after spiritual welfare, of course. But it has an integrated view of the individual. Says Wismer, "Jesus was interested in the whole individual. So are we. We believe Jesus Christ is the answer to human suffering."

New fund to help food banks and shelters

THUNDER BAY, Ont. — Saying the Ontario government tax cuts rob the poor to give to the rich, Catholic Bishop Frederick Henry has helped establish a Jubilee Fund to reverse the process. The Thunder Bay bishop and four other churches announced the fund Feb. 13, reports the *Catholic Register.*

The Ontario government is "a Robin Hood in reverse," Henry told the *Register.* "The poor are being robbed and the money is being given to the rich."

The Jubilee Fund will accept money from parishes and individuals and distribute to local programs such as food banks and shelters.

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Chapter & Verse

Wayne Brouwer
✱Andrew Kuyvenhoven
Laura Smit
Al Wolters

You will always have the poor among you

Just a few weeks ago an elderly woman said it. She was a dyed-in-the-wool Christian Reformed Church member in Grand Rapids, Mich. When the discussion turned to working for the eradication of poverty, she said, "The poor you will always have among you."

Suddenly, I remembered how, in my youth (and that's a long time ago), people used to quote that text to rule out any serious effort to eliminate the divide between the rich and the poor.

Did not Jesus himself say that we would always have poor people among us? And another text was, "Rich and poor have this in common: The Lord is the maker of them all" (Prov.22:2). That meant that we should accept the fact that the one is rich and the other is poor, because the situation was God-made and God-willed. Charity is fine; but don't try to change societal structures.

Shameful misinterpretation

It strikes me as shameful and sinful that people in our tradition would abuse a word of the Helper of the poor to excuse their own stinginess.

Here's the story: Less than a week before his crucifixion, Jesus attended a dinner prepared in his honor by Martha, Mary, Lazarus and other friends. Apparently the dinner was in the house of someone called "Simon the Leper," who must have been healed by Jesus (John 12:1-8; Matt. 26:6; Mark 14:3).

While the dinner guests were lying on couches, their feet away from the table, Mary went to Jesus and poured out an extravagant gift of love; an excessive amount of the most costly perfume money could buy. She poured it on his feet and, shamelessly, loosened her hair and wiped Jesus's feet.

Then Judas, the hypocrite who loved money more than his master, said that Mary was wasteful. At least, in the Gospel of John, Judas is the speaker; in Matthew and Mark other disciples or dinner guests express a similar sentiment. The perfume was worth a year's wages, Judas said. If it had been turned into cash, it could have helped many poor people.

Jesus accepted the gift of Mary, because, he said, she gave it as an anointing for his burial. He saw God the Father preparing him for the supreme sacrifice by the anointing of Mary's love and devotion. "You will always have the poor among you but you will not always have me."

Preparation for his departure

Love does not count pennies. And be still when you see it in action. Do not criticize someone's extravagant devotion for Jesus or God. Be careful! Don't try to quench the fire of the Spirit or you may be burned. Christ's point was that, after his death, Judas and the other disciples would still have plenty of opportunity to show their generosity to the poor. That's the meaning of the text which the elderly woman quoted as if Jesus meant to slow down any action to fight poverty.

The saying of Jesus, "the poor you will always have with you," is not a declaration that poverty must persist until the end of time, but an announcement that Jesus was departing.

No one may use Jesus's words to slow down the fight against poverty or to diminish compassion for the poor.

Andrew Kuyvenhoven is a retired pastor of the Christian Reformed Church. He lives now in Grand Rapids, Mich.

Bishops divided on canonizing Czar

Lawrence A. Uzzell

MOSCOW (Keston News Service) — Many of the bishops of the Russian Orthodox Church are opposed to the canonization of Czar Nicholas II and his family, say sources familiar with the discussions at the church's biennial Council of Bishops which ended on Feb. 22.

That explains why the council decided to defer the controversial decision for at least another three years. "The conversations in the corridors showed that a significant number of bishops are unhappy about the canonization" of the murdered czar, one source said. "They consider that he made mistakes in church politics."

Metropolitan Nikolai of Nizhni Novgorod told the Moscow daily *Nezavisimaya gazeta* that Czar Nicholas "bore responsibility for the state which had been entrusted to him, but which perished — and for the subsequent persecution which fell upon the church."

BROWN BROS.

Nicholas II (centre) and his family posed for this photograph shortly before the Russian Revolution of 1917.

Room to move

In a press conference, Metro. Yuvenali, head of the canonization commission called the issue "difficult and contradictory," in which "not everything has ripened yet" to consensus.

He said that the commission is now seeking broad reaction from believers to their report released last October "so that there can be a real dialogue."

Yuvenali emphasized the report's conclusion that the commission had "not found sufficient basis for the canonization" of Russia's last czar, but that he and his family could possibly be classified as "holy passion-bearers" on the basis of the last period of their lives.

He likened Nicholas to the repentant thief crucified with Jesus, who attained paradise during the final hour before his death.

Between a rock and an icon

If and when the Moscow Patriarchate does canonize the czar, that decision is sure to anger both old-guard communists and Ukrainian nationalists.

On the other hand, a decision against canonization would offend many of the Russian nationalists who have become key political allies of the patriarchate, as well as the Russian Orthodox Church abroad, which already venerates Nicholas II and his household as saints.

A negative decision would also disappoint many rank-and-file Russian believers, who have come to see the canonization as a sign of national repentance for the sins of Bolshevism.

"It's too simple to see this as just a political question," says religious historian Sergei Filatov. "My impression is that a majority of serious believers now favor canonization, that it has become an emotional symbol for them."

In ancient Romanov strongholds such as Kostroma on the upper Volga, some Moscow Patriarchate parishes and monasteries are already selling icons which portray the imperial family as saints.

Israel expels Bedouin tribe

JERUSALEM, West Bank (MCC) — Mennonite Central Committee (MCC) workers here are providing food and blankets to members of the Jahalin Bedouin tribe recently evicted from their homes east of Jerusalem.

Israeli officials began relocating the Jahalin — who have lived on the site for nearly 40 years — in late January.

After the site was declared a "closed military area," the tent homes, tin shacks and livestock corrals were bulldozed. The site is near the Israeli settlement of Ma'ale Adumim.

Thirty-one Jahalin families were evicted from their tent homes one Feb. 11. Five bulldozers supported by hundreds of Israeli police, soldiers, and hired laborers worked simultaneously to remove the families. Another 200 people were displaced recently, adding to the 36 evicted earlier this year.

This is the most recent example of illegal land confiscation and expulsion by the Israeli military used to make way for the expansion of Ma'ale Adumim. The development is considered illegal by international law and a violation of the spirit and letter of the Oslo peace agreement.

"In principle, we do not accept this location (designed by the Israeli military)," says Mohammed Al-Hirsh, the Jahalin tribe member who asked MCC for help.

"We are resisting until we are forced by the Israeli military to move. At the very least, the Israelis should have respected this month of Ramadan. Their decision to move us by force at this time shows they have no consideration for the winter rains or for the religious importance of Ramadan."

Feature

Disowning the Christ in our talk

A Lenten meditation

on Matthew 26

After singing a hymn they [= Jesus and the inner circle of apostles] went out to the Mountain of Olive Trees. Then Jesus said to them, "This very night you will all be — scandalized — take offence at me. It is written, you know (in Zech. 13:7b), 'I will strike down the shepherd, and the sheep of the flock will be scattered abroad.' However, after I am raised up, I will be the first to lead you in going to Galilee...."

Peter answered Jesus back by declaring, "If all these fellows come to renounce you, I will never desert you!"

Jesus said to Peter, "Well, let me tell you something — in this very night, before a cock crows [near dawn], you shall disown me three times."

Peter replied, "Even if I had to die with you, I will never renounce you!"

And that's what all the disciples [who were with Jesus at the time] said.

Calvin G. Seerveld

"Good" Friday like Ash Wednesday, as the church keeps track of time, is a day set aside for weeping bitterly about our continual disowning of the Christ..., by our speech too.

Everybody knows the Bible's strong stand on the human tongue in the book of James: like a match still warm with fire discarded in dry leaves, subtle verbal digs behind somebody's back — "nigger," "frigid," "homo," "left-wing!" — can come to engulf a person like wildfire in the forest (James 3:3-6).

The same human mouth can sing "praise songs" and use God's name in vain with a beautiful, self-righteous prayer, "Just bless me, Lord, with more success — I give one-tenth of my money to the church! Just keep on blessing (beautiful) me" (James 3:7-12; Luke 18:9-14).

A person can talk a good orthodox line while undermining with one's right-hand-vote the income of single mothers: that's demonic says the Bible (James 1:26-27; 3:15-18).

Woe to commandment finaglers

Early on in his public ministry on earth, when rabbi Jesus was trying to convert people from a work-righteous program of salvation that used the Ten Words of Sinai as a list of "do's" and "don'ts," Matthew 5 records the Messiah's new take on the older warning about women and men speaking commitments, taking oaths, making vows, calling God in as a special witness to what they were promising to do.

Look, said Jesus, cut out the rigamarole. Your ordinary speech of Yes and No is uttered before God's face; to try to bolster its truth with extra formulae is suspect, evil-spirited (Matt. 5:33-37; James 5:12).

The Christ was not abolishing marriage vows or the formal swearing in of persons taking on offices of authority like judges, rulers, deans and presidents. Christ never came, he himself said, to dissolve the earlier law for life but to make its cup of protection full, positively brimming over. Woe to anybody who even loosens up one of God's commandments, or finagles with it as the Pharisees did: such finicky "righteousness" keeps you outside the kingdom of heaven, said Jesus Christ (Matthew 5:17-20).

So the Newer Testament only intensifies the Older Testament's seriousness on bearing false witness (Exodus 20:12,16; 23:1-3), Eccl. 5:1-2) and its good news about human speech: you speak what lies in your heart; all that the LORD requires of you is to speak with the sound accent of a living faith, a holy spirit, a heart that is right, contrite before God and gentle with the neighbor (Matt.5:3-10).

One's speech is called upon to show that you know Jesus is the saving Son of God and Lord of all creatural activity (Matt. 10:32-33; Rom. 10:1-13, especially vv. 9-10) — not by saying certain approved words, as if there be magical incantations, but by talk that as a matter of fact, as God says in Ephesians (4:29-33), is a deed of "giving grace to the one who hears."

Cowardly speech and bitter weeping

Speech, more than clothes, "make" the man or woman.

Peter's accent marked him as hick-town, up-country Galilean to these worldliwise, big-city Jerusalem orderlies at the High Priest's spread. It was somewhat like New Yorkers' saying to mid-Western Chicagoans, "Yeah, I can detect your Cicero garbio lingo," or like having Torontonians say, "Oh, yes, that's the way Manitoban grain farmers gab."

But there must have been more to Peter's speech and demeanor than a Scottish burr or Brooklyn accent, because Peter tries to prove he was not one of those who were intimate with Jesus by cursing and defiantly using discourteous language: "Woman — no way," "Mensch — forget it!" (in Luke's account, 22:56-60). Peter was a rough-and-ready, spunky, uneducated fisherman who had just pulled a sword to cut off the high priest's servant Malchus' ear (Matt. 26: 47-54). He had once told Jesus, "You're not gonna wash *my* feet" (John 13:11-17), and could flip-flop to make the major pronouncement, "You are the Messiah, the Son of the Living God!" (Matt. 16:13:20), on which rock-confession Christ's church is built.

But absent from Peter's talk was the off-color, trivial banter, raillery and greedy remarks common to the hangers-on of power cliques. Sanctimonious mouthings were also foreign to this direct-speaking fisher who followed the Christ (cf. Eph. 5:3-10). Peter's speech set him apart in the cold courtyard as one of "them" who belonged to the accused, pseudo-Messiah insurrectionist, and he was in danger. So Peter dropped his habit of bold speech tempered with grace, and to his own shame and the disgrace of the Lord joined the crowd.

Sin must break your heart

The point about Peter's cowardly disavowal of being a follower of the Nazarite Galilean who under oath before the High Priest was publicly agreeing he was the Messiah (Matt. 26:59-68): the point in the Bible about Peter's weeping bitterly — maybe because the Christ turned and sorrowfully looked at him (as the gospel of Luke reports, Luke 22:61) — is that *self-consciousness of sinning is integral to God's redemption of us humans.*

Self-awareness of one's sin is not sufficient for salvation. Judas Iscariot, reports the Bible, was sorry for his deed. Matthew quotes Judas confessing, "I have sinned in betraying innocent blood!" And then — maybe because the leaders of God's people, incriminating themselves, said, "Tough luck, fellow," Judas went out and instead of weeping bitterly hanged himself (Matt.27:3-5).

Saint Paul's comment to the unruly Corinthians on the pain they suffered when he called them, in their sins, to task is almost like a terse commentary on the matter of Peter/Judas' responses:

Grief [at sin] induced by God produces a change of heart that leads to salvation without regret! Grief [at sin], however, without God in the picture, results in death (II Cor. 7:9-10).

So consciousness of one's sin needs to be more affecting than chagrin at the results of one's godless deed. Consciousness of one's sin must break your heart because of the disappointment you have inflicted on God. That's why Peter's bitter cries of repentance set the stage for Christ's forgiveness and warm reinstatement of Peter as apostle

after the resurrection (cf. John 21).

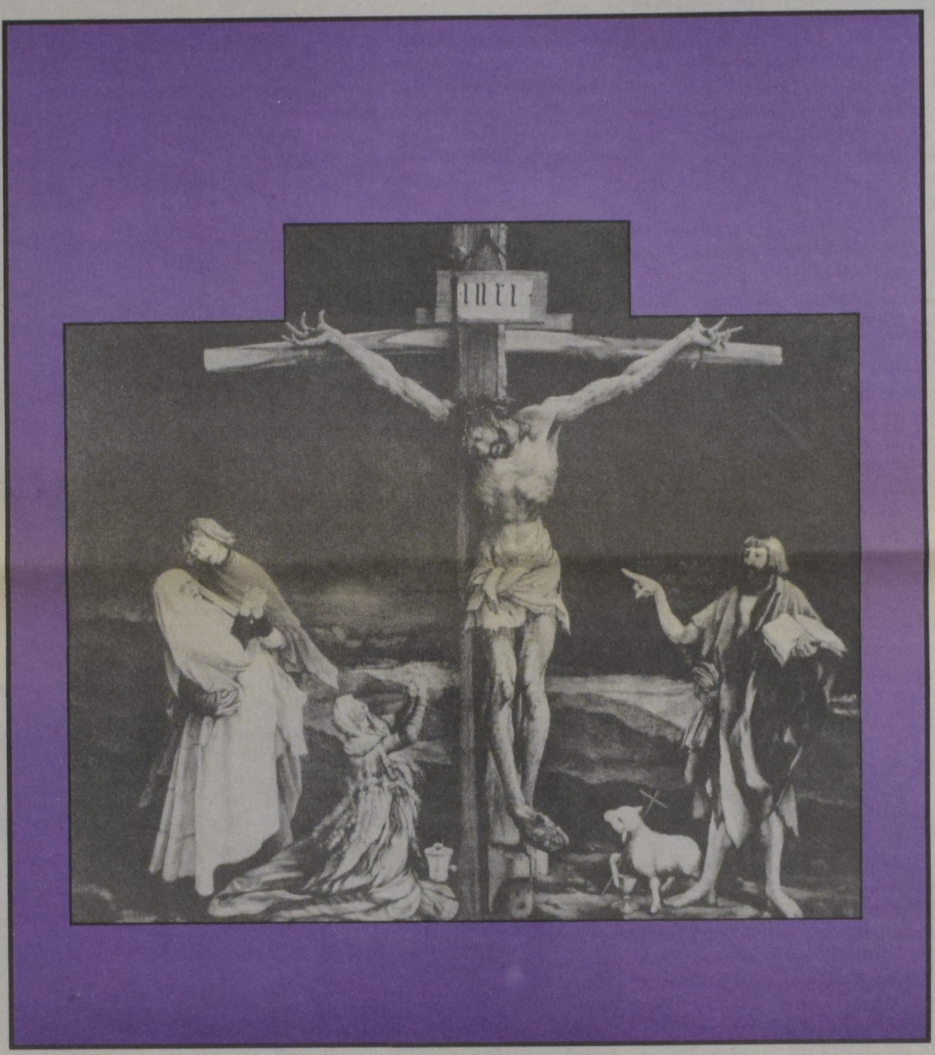
Talk is serious to the Lord

We academic students, professors and staff talk a lot. Because speech is at the core of teaching, it's no wonder that Chapter 3 of James begins its instruction about the human tongue by saying, "Don't many of you become teachers, my brothers and sisters, because you will receive a more strict judgment than others!" (James 3:1). Your speech must build up the other person, the next generation, and let them sparkle (Eph. 4:29; II Sam. 23:3b-4). Your speech must ring true, breathe mercy, be seasoned with salt, attuned to the circumstances, be worth the life time of your neighbor (Col. 4:5-6).

We need to realize how dangerous it is in God's world to open our mouths (e.g., Psalm 34:11-14; Prov. 6:16-19) — even loose conversation over coffee — so we become circumspect and winsome in speech as befits a forgiven person who innocently loves his or her neighbor (Matt. 10:16).

Already earlier, an angry Christ had told the quibbling, theological teachers of his day: You brood of vipers! You cannot speak good words or ask good directional, insightful questions because you are evil-minded, power-hungry and greedy. You can't even hear what I say! (John 8:43). "Let me tell you this: in the Day of judgment all men and women will have to give an account of every dead-ended, trivial word they have uttered. You will be justified by your words: you will be judged guilty by the words you have spoken" (Matt.12:33-37).

Also, "Everyone who publicly acknowledges me in front of other men and women," says Christ, "I will publicly affirm as mine in front of my Father who is in heaven. But whoever disowns me in front of other men and women, I too," says the Christ, "will disown in front of my Father who is in heaven" (Matt. 10:32-33).



To say the least: Christ's double injunction in Matthew 12 and 10 is sobering truth for us to consider during "Passion Week," on our knees.

Can we be recognized as Christ's?

The most serious shortcoming perhaps we Christians in our secularized culture have as speaking human creatures is our unawareness that as a community we may have lost the biblical idiom to our everyday discourse. And if our speech conventions betray we have left Jesus Christ's Rule behind, and we are unaware of it, we are slowly committing suicide.

If we talk "church development" in terms of growth economics, if we "dialogue" with scholarly conceptual nomads *on* as well as *in* their terms, if we as Christ's (!) Body "entertain" one another with the vapid language-world of clever Walt Disney cartoons and Toys R Us, will anybody recognize we have been intimate with Jesus? Has our habit of speech been co-opted by those who do not acknowledge Christ as the suffering scandal of God's love?

I think it is very easy to disown Jesus as Lord today in our talk, without even swearing as Peter unhandily tried to do. And one is not distinguished as an adopted child of God in Jesus Christ's body by throwing in a few "Amens!" like oaths — "Verily, you are my witness, Lord-lord!" — inside safe places, because pious cant is not "speaking the Word of God with boldness" in the market square (cf. Matt. 7:21-23; Acts 4:13, 31; Phil. 1:19-20, Eph. 6:18-20). It is in the nitty-gritty "Yes," "No," "Welcome!" "I love you as I respect myself," "Here is a glass of water," "Did you see the butterfly!?" "God rest you merry": it is the contour of truth, the surprise giving hope, the loving nuanced directness and sureness to one's ordinary speech in daily and "secularized" settings that count as bearing your neighbors' burdens, "fulfilling the law of Christ" (Gal. 5:25-6:2).

Good Friday

The Friday before Easter is a good day to come to self-consciousness of where our speech and heart is actually at, rather than to perk along in humdrum, talkative, lukewarm fashion (Rev. 3:14-22).

Since God's Word from Matthew and James in front of us is not the final judgment, but is God reaching out live with good news, it could well be that some of us who occasionally warm ourselves in the outer courtyard of the secular High Priests of North American culture, fitting in, will be moved, in the next while, to go outside and weep bitterly (cf. *Heidelberg Catechism*, Lord's Day 33, Q. and A. 88-91) — thank God! — so that our talk, confession and lives may indeed be saved.

Dear God,

Be merciful to us sinners.
Please end the vanity of our easy prayers and thoughtless conversation.
Help us to receive your passion as a gift to make our speech wholesome, firm, gracious, joyful.
Use the churchly discipline of 40 Lenten days to have us repent from our trivial pursuits so we become readied by your Holy Spirit for the "Hallelujah!" shouts of Easter praise.
We dare pray in the name of our Savior Jesus Christ,
and quietly say,
"Amen."

Calvin Seerveld is senior member in philosophical aesthetics, emeritus, at the Institute for Christian Studies in Toronto. He lives in Willowdale, Ont.

Feature

New songs to the Lord once again come from Jerusalem

The story behind Elisheva Shomron's Hebrew songs

Sean Aaron Osborne

"Where are they?" the officer demanded, forcing the door open wider. "Well? Tell me!"

Corrie's father stood his ground, unperturbed. "I'm afraid I cannot help you, sir. Perhaps you have the wrong house...?" He indicated a small placard by the door, with 'Ten Boom' printed on it in a neat, precise hand. "We are Dutch, you see, not Jewish..."

"Enough!" The SS lieutenant cut him off impatiently. Turning to his men, he barked an order: "Find them!"

Ten-year-old Peter crouched motionless on the roof, eyes sparkling. This was adventure! Yet it was also deadly real: Aunt Corrie's family were risking their lives, he knew, hiding Jewish refugees from the Nazis. But he also knew that it was worth it because it was right. "Keep them safe, Lord," he whispered, "keep them safe!"

Young Peter Van Woerden never forgot those terrible days — or the faith that sustained him. Nearly 30 years later, the end of the Yom Kippur War found Peter and his entire family living in tiny, impoverished Israel, convinced that the Lord was calling him once again to bring aid and comfort to the Jewish nation.

Peter learned Hebrew in Israel, and soon turned his hand to songwriting — a skill he had learned in the Netherlands. These first new songs, taken directly from the Scriptures, were necessarily simple. Few have stood the test of time. Peter was a trailblazer; his legacy lies not so much in the songs he wrote, but in those he inspired.

Inspired by Peter

"*Kadosh, Kadosh, Kadosh*!" The words ring out, pure and clear: "Holy, Holy, Holy!" It's Saturday evening in Jerusalem, and the presence of the Lord is an almost tangible thing in this tiny upper room. These people are serious about their faith: the Jewish state is no place for "nominal" Christians.

Elisheva Shomron, who wrote "Kadosh," is here tonight. She talks about her music — and about Peter Van Woerden: "My husband and I came in 1977," she says. "We knew that, as Christians, we owed a debt to the Jewish people. We wanted to show that Bible-believing Christians truly love the Jews, in spite of all that has been done to them in the name of Christianity.

"We'd been working on a Kibbutz for about a month when Peter came to visit his daughter, who was in our group. Somebody asked him, 'So what do you do?' When Peter said, 'I write songs for the Lord,' a fire lit in my heart. I wanted so much to be able to say that!" Her eyes are shining. "It was years before the Lord let it be said of me, but it started then. And Peter was such an encouragement — he even showed me some handwritten notes for a song he was writing, "Hakreini El."

Songs of healing

Today, Elisheva's music has been translated into dozens of languages. "Chinese, Gaelic, Finnish, Arabic, Norwegian...; there's a whole songbook in Norwegian! Also German, Russian." She laughs. "I really can't count them all. 'Kadosh' was recorded by Helen Shapiro, Jonathan Seytell.... It's just amazing.

"I wanted to write songs of healing, which could set people free because of the Lord's presence. Three years I prayed for these songs. Then I got five songs in about 10 days. Kadosh was the simplest of the five. At the time I thought it was too simple." She shakes her head, smiling at herself.

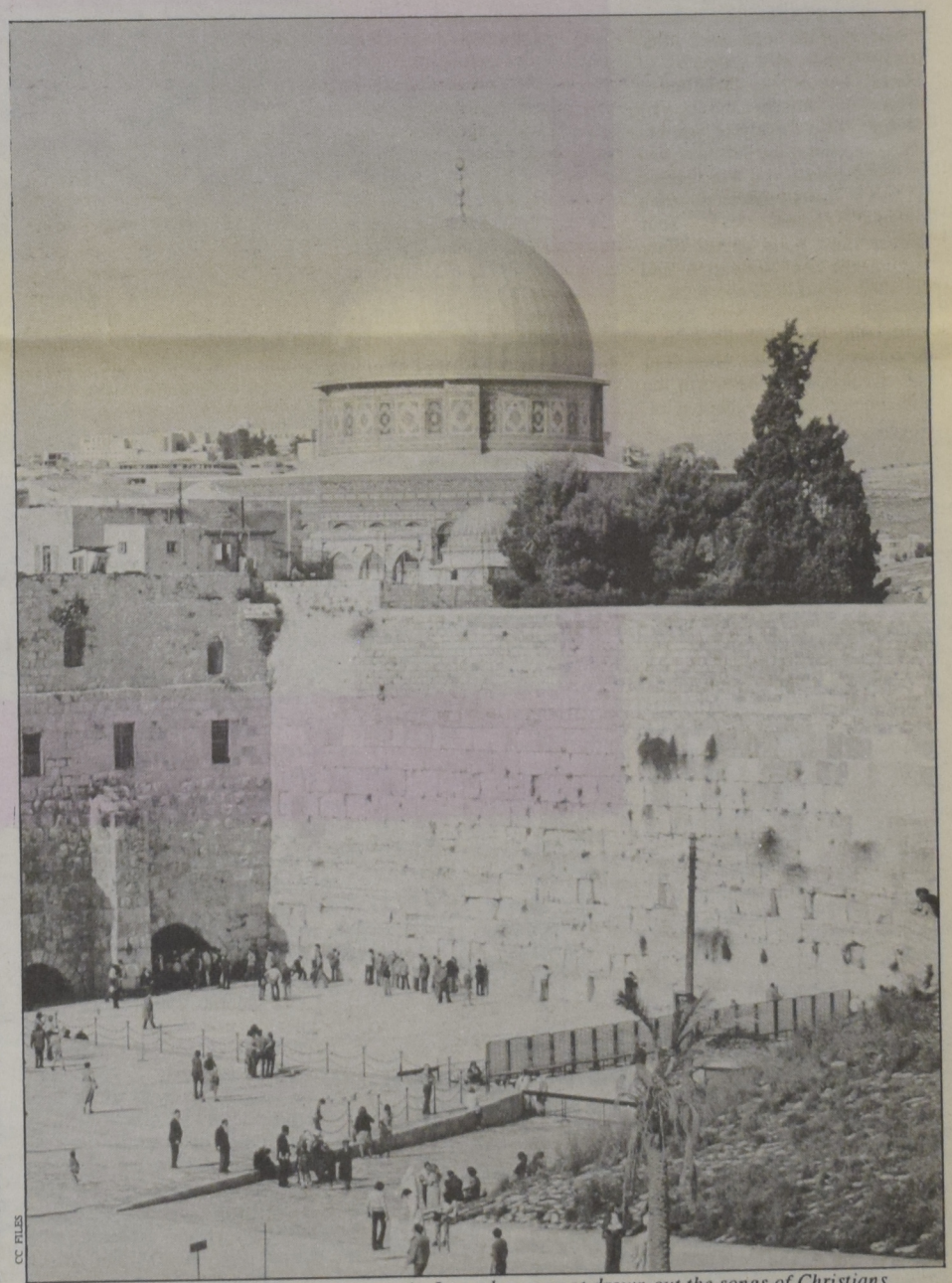
"I used the Hebrew Scriptures because I couldn't speak the language well enough to write my own words. Except 'Heart to Heart' — I wrote the songs for that tape in English. For the first three years after I became a mother, I didn't have enough energy to write in Hebrew!

"People want to identify with what God is doing here," says Elisheva. "There's an incredible demand for tours in Europe and the U.S., much more than I can meet. People really want to learn these songs.

"I'm always hearing these amazing stories. People are getting saved, lives are being changed because of these songs. But it isn't me, it's the Lord." She looks thoughtful. "Every single one of these songs is pure Scripture, the Word of God. That's why they have such power."

Once again, God's Word is going out from Jerusalem to all the nations of the world. The interest in these songs grows daily. And here in Israel, the tiny Messianic community has embraced these new/old songs wholeheartedly. The power of worship — and the power of the Word — are drawing God's people back to him. The Body of Messiah is growing, thanks in part to the faithfulness of one man, determined to repay an ancient debt. A man who never forgot what he learned on that freezing rooftop: No matter how difficult — or how scary — this is an adventure!

Sean Aaron Osborne is a Christian Jewish journalist living in Jerusalem.



CC FILES

Sounds of Jewish and Muslim prayers in Jerusalem cannot drown out the songs of Christians.

Feature

Memories of the smelt run

Art Timmerman

One of the springtime rituals of my youth was going down to the beach on Lake Erie with my father and brothers to catch smelt. Smelt are a slender, silvery fish which rarely grow over 25 centimeters long. Within the scientific community they are actually known as rainbow smelt (*Osmerus mordax*). The adjective "rainbow" refers to the purple, blue and pink iridescent reflections on their sides when freshly caught.

The term "smelt" is thought to come from the fact that they have a particular strong odor when large numbers are caught in the spring. This characteristic odor resembles the odor of freshly cut cucumbers. Of course, we didn't know all of these interesting facts back then. We just called them smelt.

Smelt didn't always inhabit Lake Erie, or any of the other Great Lakes. Originally their range was restricted to the Atlantic coast from about New Jersey to Labrador. They lived in the Atlantic ocean and ascended freshwater rivers to spawn.

The introduction of smelt in the Great Lakes resulted from plantings made in Crystal Lake in Michigan in 1912 where they were used to feed salmon. Some of these smelt escaped and resulted in the establishment of the species in Lake Michigan. From there they spread to all of the Great Lakes, including Lake Erie, where they were first seen in 1932 near Port Dover, Ont.

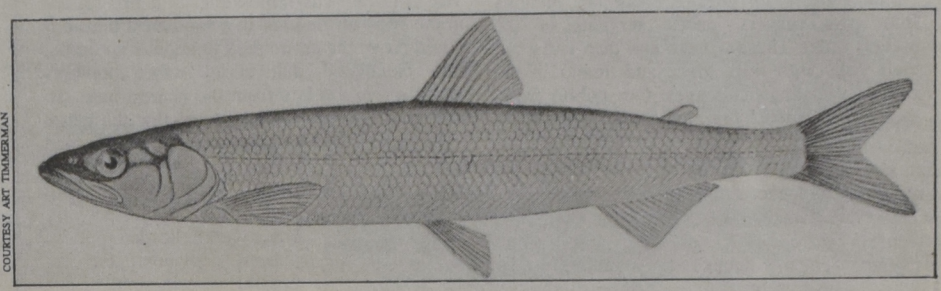
Once in Lake Erie, the population exploded. They became so plentiful that they were quickly condemned as a nuisance by gill net fishermen who had their nets set for other kinds of fish, like lake herring. Smelt became caught in the gill nets by their teeth in such large numbers that they created a serious removal problem. Some gill nets were boiled in large vats to help free them of smelt.

A new attitude

By the late 1950s, however, commercial fishermen on Lake Erie developed an efficient harvesting technique for catching them and the commercial harvest of smelt began. They were captured by otter trawls which looked like large bags pulled through the water. By 1966, 7.2 million kilograms were harvested from Lake Erie. It was first place, by weight, among all Great Lakes fishes in Canadian commercial landings that year. Most of that commercial catch was sold in Japan.

The large number of smelt also created a recreational fishery. For most of the year they lived in the deep cold waters of the lake where they were out of reach of everyone except the large commercial fishing trawlers. In the spring, though, they would move towards shore to lay their eggs in the sand in shallow water; or they would ascend small tributaries. It was then that thousands of fishermen would make their evening trek to the lakeshore to catch smelt.

A survey in 1960 estimated that 68,000 smelt fishermen caught 2.4 million kilograms in Lake Erie in the months of April and May. Back then, no licence was required for catching them with a dip net, which could be up to six feet in diameter. And for a dollar you could buy a licence to use a seine net up to 30 feet long. For a few dollars, our neighbors from across the border could also buy a licence and take back all they wanted.



COURTESY ART TIMMERMAN

A smelt

Waiting for the news

I don't remember the first time I went smelt fishing; it was probably in the late 1960s or early '70s. On the north shore of Lake Erie the smelt "ran" from mid to late April. Back in those days, they were predictable. Once the run started, it would last for several weeks. We could wait for the local newspaper to announce, complete with photo, that, yes, "the smelt run had begun."

A close network of like-minded friends and relatives would develop in early April and when one of us heard that the run had begun, word would spread quickly. Once we heard that the run had started, we would make our plans and assemble our gear: rubber boots, pails, flashlights, warm clothes, thermoses of coffee, and, of course, trusty dip nets.

Our dip net was a rather crude implement. My dad made it out of a sumac pole, the rim of a bicycle wheel and some construction wire. For many years, I affectionately referred to the net as the "heirloom," assuming that, like all good traditions, the net would be passed from generation to generation.

We always tried to go smelt fishing on a Friday night rather than a Saturday so that our late night activities wouldn't cause us to doze off in church on Sunday morning. The smelt "ran" only after dark and, of course, this added to the excitement. We planned our arrival at the lake to coincide with the fall of darkness. There was no point in standing around getting cold while we waited for the smelt to show up.

With great excitement we picked our spot on the shore, usually a pier or breakwater, or any other projection running out into the cold lake. Often the beach was lit up with fires which other fishermen had made for light and warmth. As the sky darkened, one of us would make the first dip with great anticipation.

A time of plenty

In those years the smelt were very plentiful. It seemed at times that there were more smelt than water. In the light of our flashlights we could see them swimming in the shallow water and bouncing off our boots. I recall one time when the fish were so thick that I could catch them, three or four at a time, with my bare hands. We joked that if we ever fell in, our boots would fill up with smelt.

We could usually have as many as we wanted. The only thing limiting us was the time we were willing to put into cleaning them. Even with our crude net we could catch all we wanted.

On some occasions though, the heirloom was rarely used. The Americans, having watched my father and his sons teeter precariously on a breakwater, would call us over and then with their chest waders and great seine nets would make a haul for

Continued on page 14...

CC FILES

An old-fashioned fish fry beside a sparkling lake in Ontario.

Public service: From bulldozers to barbecue-sauce bombers

John Wood

There are gems hidden away in the provincial park systems of Canada. Over the years I have managed to take away a few from almost every visit. No, I don't mean the rocks or the flowers! They are strictly off limits — for good reason.

The gems I am talking about are insights from park rangers, public servants of the highest order. These women and men carry out their tasks with skill, grace and humor in the face of daunting challenges. Our public parks face a rising visitor tide, budget cuts, shrinking staff and the conflicting demands of various sectors of the public. These real public servants don't give up, but they are not always appreciated for their efforts.

LIANE ENKELIS, STOCK, BOSTON

Fire fighters remove fuel from the path of a forest fire.

Dealing with impossible requests

I met one of these stewards of the earth a few years ago here in Alberta. Tom Trott was the forestry and chief fire control officer at Cypress Hills Provincial Park. Each year for six seasons he took our ecology class on a short, guided tour of forest practices in the park. Tom was responsible for the park's "clear-cut" policy, where small, seven-acre plots of lodgepole pine were opened up to mimic the fire pattern.

It was, he pointed out, too dangerous to allow controlled burns in this particular area. "You know what they call a controlled burn, don't you?" he said. "A forest fire." He faced heat of the political kind for taking this decision. Whether it was forest policy or problems with elk ranging outside the park boundary, he always had a thoughtful, often clever response.

Tom was responsible for fire protection on this unique "island" of range land and forest. The park is the summer range for nearly 5,000 head of cattle, which spread over miles of back country. The computer models showed that "fire control" was impossible. If a fire started on the edge of the park in a southwest breeze it would cover the entire park in about four hours. Tom calculated that aerial water bombers would arrive too late from the nearest base. So with typical humor he suggested that the better strategy was simply to load them up with barbecue sauce. Tom's barbs often found their mark, especially when fuzzy headed policy-makers demanded the impossible of park staff.

But Tom's concern for public safety also had a very practical side. Trying to safely evacuate 3,000 visitors with a staff of four and a few volunteers presented unique planning problems. The main campsites are located down a narrow road, over a two-lane causeway. Alerting people to evacuate is not too hard. But coaxing them into abandoning $80-100,000 motor homes is a real trick; especially when the danger is coming unseen from over the ridge above.

A concrete man, he parked a bulldozer a the end of the causeway all summer. It was there to clear a fire trail, most people thought. But in reality it would clear the roadway in a dire emergency. Tom lived for the best and prepared for the worst.

Salute to a real public servant

Tom Trott passed away last year, his career cut short by a heart attack. But his real heart for the land shone through in all he did. Beneath a humorous exterior was a deep and well-articulated sense of stewardship for the land. He always saw his actions in light of the varied needs of the park and people, and their potential impact in the future.

This fall on our visit my class and I paused to remember Tom and his earth ethic. Overhead a flight of sandhill cranes drifted away to the south. I like to think of them as fitting "fly-over" to the passing of this man who was a real public servant. May his memory stay sharp in our minds and his tribe increase.

John R. Wood teaches environmental science at The King's University College, Edmonton.

Memories of the smelt run

... continued from page 13

us. They would drag the net up onto the beach and we would then throw the many hundreds of smelt into our pails.

Within only a few short hours after arriving at the lake, we would return home with our pails full. My mother, perhaps having been happy to get rid of the "boys" for a few hours and happy that our efforts yielded more than fresh air and soakers, greeted us in the kitchen as the pails of silvery fish were flopped on the floor. After a change into some warm, dry clothes and the obligatory cup of coffee to warm us up, we began the task of cleaning the catch and preparing them for freezing.

We used the assembly line approach: one person took off the scales; one cut the heads off; one gutted; one washed; and one bagged. I usually volunteered to do the gutting. Even back then, I took a strong interest in biology and I made profound observations about all of the different parts. All along we were fortified by more coffee and tall tales about who caught the biggest one, and about the big wave that almost knocked us off the breakwater.

The kitchen would quickly fill with the smell of freshly cut cucumbers. At some point during the night the frying pan would make an appearance and we would have a late night snack of smelt on toast.

Not left for mom

Cleaning and bagging the catch took a lot of time. As the wee hours of the morning approached it was not unusual for one of us to suggest, "Hey, let's freeze them whole and then we can clean them just before we eat them." At this, we would hear my mother shriek, "Geen denken aan!" ("Don't even think about it!). My mother knew that with father and sons off to work and school, *she* would be stuck with the task of cleaning the fish.

So we carried on with our cutting and cleaning and bagging until the last fish was put away. Then we stumbled up to bed. The next morning, the leftovers would be dug into the family garden to help push up the summer crop. I suspect that the cats in the neighborhood also got some of the leftovers.

To say that we would have starved without the yearly smelt run would be stretching the truth. But it did supplement our diet and we did eat a lot of them. I know of at least one family which, in those years, had smelt every weekend. For many of us there was something irresistible about the prospect of being able to go down to the lake to catch fish for the freezer. And best of all, they were free!

Reduced numbers

I haven't gone smelt fishing for a long time. It seems that the good years for smelt in Lake Erie have passed. The population of smelt there peaked in the late 1970s and early '80s and has been going down since then. In the spring, the beaches are no longer lit up by fires made by fishermen to keep warm and dry. The "heirloom" has long since been misplaced.

The smelt are still there, but in much lower numbers. If you are at the right place at the right time you can still catch a few meals of smelt. Even the commercial fishermen were finding it hard to catch them and the commercial harvest has declined greatly since 1990.

Among scientists there are several theories about what happened to the smelt. The decrease in the smelt population coincided with a rapid increase in the population of walleye in Lake Erie in the early 1980s. It seems that walleye like to eat smelt even more than some people do. After 1988 when zebra mussels were introduced to the lake, the population of smelt decreased even further.

When smelt arrived in Lake Erie, they changed the aquatic food web forever. Although never proven, smelt have been implicated in the extinction of the blue walleye and the severe population declines of native fish species such as lake herring, sauger, lake whitefish and walleye.

On the positive side, they supported a multimillion dollar commercial fishery and they provided a food source for other recreationally important fish such as lake trout, rainbow trout and salmon. And for some of us, they've left us with some good springtime memories.

Art Timmerman is a biologist with the Ontario Ministry of Natural Resources in Cambridge, Ont. From 1980 to 1987 he was involved with both the commercial and recreational fisheries on Lake Erie.

Advice

Wants answers revised

Dear P & M:

In the Sept. 27, 1996 issue, a woman wrote about her experience with the Bible Leagues "free" dinners, which are actually used as a way to pressure people to donate funds. I personally sympathized with the lady, as we have given to the League in the past and now receive an endless stream of junk mail asking for more money.

In your response, I believe that you wrote that while a number of charitable causes do use these techniques to raise funds, this woman is a responsible adult and therefore should be able to make her own decisions. However, I recently heard a sermon on giving. The pastor quoted 2nd Corinthians 9:6-9 which states: "Each man should give as he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."

Having read this, I feel that you owe this woman and your readers an apology for not standing behind her feeling that she felt compelled to give. I hope that you will review your response and let me know your thoughts on this matter.

Dear Wanting An Apology:

When a person says Yes to an invitation to attend a fundraising banquet, that person consents to subject herself to the evening's agenda which will include an appeal for funds. We have two opportunities to say No to such an agenda. The first opportunity occurs when the invitation is given; the second when the appeal is made.

We do not doubt that some people feel more pressure, and even guilt, in such situations than others do. But our answer reminded the original letter writer that her female friend was a mature adult with complete freedom to give or not to give. Our column also included a reminder to Christian agencies to avoid anything which might be misconstrued as undue pressure and compulsion. For these reasons, we don't think an apology is warranted. Our advisory panel agrees.

Since you do not appreciate the Bible League's mail solicitation, you should write: "Return to Sender. Please take me off your mailing list" on their next piece of mail. You'll feel better because you will have exercised some control over what comes to your mailbox. At the same time, we do hope you'll remain open to the Bible League's cause. All that paper may seem like junk, but what they place in homes and schools in countries around the world is anything but.

Dear P & M

Regarding the issue of Sunday sports (CC, Dec. 13, 1996): Have you ever thought about how many people are taken out of church because of this? Maybe we should read the Ten Commandments once more.

Dear Reacting to Sunday Sports:

The question of Sunday sports is certainly a "hot button" issue. Are we glorifying sport? Are we losing the biblical concept of a day set apart for rest, worship and service?

If amateur or professional involvement in sports or other forms of entertainment takes the place of church, the choice is clear. Church comes first. The Christian athlete, for example, has access to Bible studies, team chapels and service opportunities like everyone else. A life on the road requires a special commitment to seek out such opportunities.

If amateur or professional involvement in sports or other forms of entertainment takes the place of church, the choice is clear. Church comes first.

We know that our attitudes about Sunday observance have changed a great deal since the days when biking, swimming and television watching was forbidden. We respect those who continue to hold to those values. Many of our generation, however, won't go back to that. In the face of that reality we must encourage each other to keep making Sundays different and God-glorifying even when relaxing in ways other than socializing, eating, reading, or napping between services.

As an example, I have fond memories of a young man who would go to church in the morning, spend a summer Sunday afternoon windsurfing, and then race back for the second service, his hair still dripping wet, smiling from ear to ear.

Our point of view will probably not sit well with you. We'll have to agree to disagree and not get mad at each other. But please be assured of this. When it comes to Sundays, we, too, believe that church attendance comes before any other activity. If that's in jeopardy, something is wrong that needs to be changed.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

'Intelligent design' and Calvin's view of freedom occupy profs

Phil de Haan

GRAND RAPIDS, Mich. — Two Calvin College professors have earned prestigious research fellowships as part of the Pew Evangelical Scholars Program. Del Ratzsch, professor of philosophy, and William Stevenson, professor of political science, have earned $35,000 awards to support one-year sabbaticals for 1997-98.

Ratzsch will be working on a book on the evolution versus creation debate — something of a sequel to his 1996 book *The Battle of Beginnings*. In his new book Ratzsch will study what he calls one of the most significant recent developments in the science/religion debate: the emergence of "intelligent design" theories. According to such theories, intelligent design is not only philosophically permissible as a scientific concept, but also empirically legitimated by recent results in cosmology and biochemistry.

"Initial work," Ratzsch says, "exhibits both promise and potential importance for Christians. But much work concerning essential foundational and conceptual matters needs to be done. Even what design is, is presently unclear. In my book I hope to explore a number of the relevant core conceptual issues."

Calvin's view satisfactory

Stevenson hopes to work on a book, book chapters and articles on *Freedom Flaws*. He will put forth a Calvinistic critique of libertarian, communitarian and revolutionary views of human freedom.

"The project," Stevenson says, "will extend my now-completed argument that John Calvin's conception of Christian freedom offers to our contemporary conversations about politics a broader and deeper — and I would say more satisfactory — understanding of freedom than we find in the major figures of modern and contemporary political thought."

Stevenson plans to look at the writings of John Locke, Jean-Jacques Rousseau and Karl Marx, as well as more recent manifestations of libertarian, communitarian and revolutionary thinking. He will try to demonstrate the inadequacies of the primary modern understandings of freedom and the legitimacy of an explicit Calvinist critique.

Says Stevenson, "One can easily argue that the vapidity of much contemporary political discourse arises from the rootlessness of its language — a rootlessness growing from the too casual assumptions that freedom finds its home in either the emancipated individual, the self-supporting community or the unbridled, revolutionary reconstruction of public life."

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We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.
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4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Thank You

HAMMING:
It was a real surprise to see my picture in C.C. and to receive an avalanche of cards and telephone calls for my 90th birthday. For all this I like to say thank you. Thank you with all my heart.
With love and greetings,
Antje Hamming (nee Bakker),
400 Dominion St., #36, Strathroy, ON N7G 3G8

Marriages

MUIR/VANDERBURG:
With thankfulness to God, the Creator and Sustainer of life, Herman and Betty Vanderburg want to announce the upcoming wedding of their son
MARK GUILLAUME
to
SARAH ELIZABETH MUIR
The celebration of this special event will take place, the Lord willing, on Saturday, April 26, 1997, at 3 p.m., in the First Chr. Ref. Church of Calgary, Alta., Pastor Mike Reitsma officiating.
"Look to the Lord and His strength; seek His face always" (Ps. 105:4).
Address: 2046-45th Ave. SW, Calgary, AB T2T 2P5

Births:

HANEMAAYER:
With joy and thanksgiving to God, David and Kim rejoice in the birth of
BRANDON ANTHONY
on March 5, 1997, weighing 9 lbs., 8 oz.
A little brother for Teresa.
Proud grandparents are Bert and Agnes Hanemaayer and Stuart and Cathy Oosterhuis.

KASSIES:
Jerry and Dorothy of London, Ont., are awed by the miraculous birth of
CAITLIN THEADORA
on Feb. 28, 1997, weighing 7 lbs., 4 oz.
Caitlin is being spoiled by her 13-year-old brother Jonathan.
Her grandparents John and Grace Kassies and Albert and Jenny Valkenburg, all of Clinton, Ont., are rushing back from the sunny south to witness the baptism.
"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Ps. 139:13,14).
Address: 1806 Royal Cres., London, ON N5W 2A6

VOS-MOLENAAR:
Andy and Nel Molenaar welcome with love the arrival of their sixth grandchild
TYLER JOHN VOS
born Feb. 28, 1997, to Ingrid and Paul Vos.
Little brother for Ruby, Nicole and Kerri.
J.A. Molenaar, 9093, Wright St., Langley, BC V1M 3T3

Anniversaries

1967 Chatham 1997
We praise and thank the Lord as we celebrated the 30th wedding anniversary of our parents
MARTIN and LYNN BOSVELD
on March 18, 1997.
With lots of love from your growing family:
Pauline & Khanh Ho — Toronto
Ed & Joanne Bosveld — Chatham
Joshua, Kristen
Ray & Lisa Bosveld — London
Sandra Bosveld — London
Best wishes to Martin and Lynn at their new "retirement home":
103 Garden Path, Chatham, ON N7L 5L6, (519) 354-1622.

Obituaries

Dokkum, 1905 - Brampton, 1997
The Lord took to Himself into His eternal home
FLORENCE BUISMAN
(nee DESWART)
on Sunday, March 2, 1997.
Predeceased by her husband John, April 28, 1995.
They were married for 63 years.
"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit. 'They will rest from their labor, for their deeds will follow them.'" (Rev.14:13).
Beloved children:
Albert & Florence Buisman — Brampton, Ont.
Tim & Mieke Buisman — Brampton, Ont.
Ed & Sjoukje Buisman — St. Catharines, Ont.
Ria & Hank Van Zeumeren — Brampton, Ont.
Freda & Herman Van Zeumeren — Norval, Ont.
Dick (deceased Dec. 1975).
21 grandchildren and 47 great-grandchildren.
Predeceased by one son and two great-grandchildren.
Correspondence address:
Albert Buisman, R.R. #2, Brampton, ON L6V 1A1 or Ed Buisman, 15 Sheldonbury Ct., St. Catharines, ON L2N 6G8

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Contact: A Borger at
(905) 623-6049

Obituaries

"The Lord is my light and my salvation, whom shall I fear" (Ps. 27).
On March 9, 1997, after a valiant struggle, it pleased God to take unto Himself our dear wife, mother, grandmother and great-grandmother
BARBARA BAUKJE
DOUMA-ADEMA
at the age of 85 years.
Dear wife of Cecil Sytze Douma.
Mother of:
Charles & Jane Douma — Brampton, Ont.
Andy Douma — Lapland, N.S.
Trix & Matt Spaans — Kapuskasing, Ont.
Annie & Tom Stam — Bradford, Ont.
Gretha & Jack Hunter — Waubaushene, Ont.
Dennis & Linda Douma — Cochrane, Ont.
21 grandchildren and 21 great-grandchildren.
The burial took place in Brampton, Ont., on March 11, 1997.
Correspondence address:
Cecil Douma, Holland Chr. Homes, Apt. H707, 7900 McLaughlin Rd. S., Brampton, ON L6Y 5A7.

Uxbridge, Ont.
Dec. 4, 1975 - March 3, 1997
"In all these things we are more than conquerors through Him who loved us" (Rom. 8:37).
After a three year struggle with cancer, the Lord called home His child
PATRICIA CHRISTINE JOY
RYZEBOL
age 21, at her residence.
Dearly loved daughter of Peter and Nell Ryzebol, Zephyr, Ont.
Beloved friend of Ryan Neutel, Richmond Hill, Ont.
Dear sister and aunt of:
Dianne & Alan Roberts — Midland, Ont.
Aaron, Jay, Hannah, Joelle
Ben & Debbie Ryzebol (nee De Vries) — Newmarket, Ont.
Katie, Alyssa, Kyle, Nicole
John & Carol Ryzebol (nee Smit) — Mt. Albert, Ont.
Kirstyn
Glenn Ryzebol — Zephyr, Ont.
A memorial service was held at Bethel Chr. Ref. Church, Newmarket, Ont., on March 5, 1997, Rev. Bill Dykstra officiating.
Correspondence address:
Peter and Nell Ryzebol, R.R. #1, Zephyr, ON L0E 1T0

Employment Wanted

Christian family seeking full-time employment on a dairy farm in eastern Ontario, with long-term opportunity. Agricultural diploma with many years experience in all aspects of dairy farming. Would require housing, preferably close to Christian school and church.
Please contact Dave DeKleine at
(613) 652-4223.

Personal

Retired widower, independent, Protestant, good health, early 70s, **likes to develop a friendship with Chr. lady,** approx. same age with a sincere hope of a lasting permanent relationship in the future. Location southwestern Ontario. Please send letters to **File #2663, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

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Lethbridge, AB T1J 4A2

Miscellaneous

Looking to buy a chicken farm (layers or broilers). We would require training. Would also be interested in owner holding part or all of the mortgage. Preferred location would be **Manitoba or Ontario.** Please send letters to **File #2662, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Vacations

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e-mail: harnel@idirect.com

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For rent: On beautiful Vancouver Island, **fully furnished bungalow.** Shawnigan Lake, 40 min. from Victoria. Very reasonable.
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Teachers

CHARLOTTETOWN, P.E.I.: Immanuel Chr. School invites applications for a **definite teaching Principal position** for a 1-9 grade school with approximately 60 students. Please send inquiries and or resumes to:
Hans Hovingh
R.R. #2
Cornwall, PE C0A 1H0
Phone (902) 566-4565

Classifieds

Teachers

BOWMANVILLE, Ont.: Durham Chr. High School invites applications for an opening which can be either full-time or part-time. We are looking for **someone to teach Family Studies and one other subject area.** Applicants please send resume to the attention of:

Fred Spoelstra, Principal
D.C.H.S.
340 Scugog St., Bowmanville,
ON L1C 3K2
or call (905) 623-5940
Application deadline: April 1, 1997

FAIRVIEW, Alta.: Fairview Chr. School. Two possible openings. Good **experienced teacher/principal** and a **second teacher** who feel called to help out a struggling school society, offering Grade 1 to 9. Must have enthusiasm and love for Christian education and be able to implement a vision. Grade split and salary to be determined. Please send resume with reference to:

Maryan Weenink
c/o Box 2177
Fairview, AB T0H 1L0
Phone: (403) 597-2074

FORT McMURRAY, Alta.: Fort McMurray Chr. School has a **possible opening for the 1997-98 school year.** This interdenominational C.S.I. school, in its 4th year of operation, with a current enrollment of 40 students, anticipates offering K-Gr.8. A committed Chr. teacher willing to grow with the school is desired. Please send resume to:

Tena Siebenga-Valstar
Fort McMurray Chr. School
101 Tundra Dr.
Ft. McMurray, AB T9H 5A4
Fax: (403) 790-0186
Phone: (403) 743-1079

LACOMBE, Alta.: Central Alberta Chr. High School anticipates hiring another **full-time teacher for 1997/98.** This position is required as a result of growth in our Grade 10-12 school. Consider joining our caring, encouraging society, who together with an excellent staff, work to provide an education rooted in the Reformed tradition. We encourage those with experience and/or expertise in computers/business education to apply, however, we will consider all applicants who are willing and able to teach a variety of core subjects.
Applicants should preferably be graduates of a Christian college and/or have teaching experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to:

Jack Vanden Pol, Principal
Central Alberta Chr. High School
22 Eagle Road
Lacombe, AB T4L 1G7
Phone: (403) 782-4535
Fax: (403) 782-5425

Teachers

LACOMBE, Alta.: Lacombe Chr. School, serving 377 students in K-9, located in Central Alberta, invites applications from qualified teachers for the 1997-98 school year. Two junior high positions: 1) **Math/Science** and 2) **Physical Education/Language Arts and/or Social Studies.** One or more elementary positions are also anticipated. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

John Piers, Principal
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531
Fax: (403) 782-5760

KINGSTON, Ont.: Kingston Chr. School.

TEACHERS NEEDED

Due to increased enrollment Kingston Chr. School invites applications for two openings:
1) Grade 7 or 8
2) Grade 5 or 6
(limited rotary is expected for both positions).
Specialties in music, French, computers and special education an asset.
The successful applicants must be able to meet the requirements of KCS Society membership.
Please send all resumes by April 1, 1997, to:

Mr. H. Marcus, Principal
Kingston Chr. School
1212 Woodbine Road
Kingston, ON K7L 4V2
Phone (613) 384-9572
Fax (613) 384-9580

OAKVILLE, Ont.: John Knox Chr. School has **two openings** for September 1997:
1. **A full-time** (6 hours per day) **educational assistant for JK/SK,** to work with children in general and help plan and execute program for special needs student in SK. Applicant must have teacher training. Special needs designation and/or experience would be an asset.
2. **An intermediate rotary teacher** for French, English, including drama and computer education.
Please send letter of application and resume to:

Mrs. L. Keith, Principal
John Knox Chr. School
2232 Sheridan Garden Drive
Oakville, ON L6J 7T1

Send your questions to **Peter and Marja.** Confidentiality is assured.

Teachers

SARNIA, Ont.: Lambton Chr. High School has a **possible vacancy for a mathematics/computer teacher** for September 1997. For more information please write or fax the school at:

295 Essex St., Sarnia, ON
N7T 4S3
Write to the attention of
Wayne Drost, Principal or phone
(519) 337-9122 or
Fax (519) 337-2541

STRATHROY, Ont.: Strathroy Community Chr. School invites teacher applications for a **possible opening in the upper junior/intermediate level** for the coming 97/98 school year. Applicants must be able to teach all core subjects and additional skills in computer and physical education would be an asset. Applicants with a Christian School Teachers Certificate, or who are willing to pursue this will be given preference.
Submit a letter of application, resume, college transcripts, personal philosophy of education and references to:

Mr. Henry Wiersema, Principal
Strathroy Comm. Chr. School
7880 Walkers Dr., R.R. #2
Strathroy, ON N7G 3H4
(519) 245-1934

ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a **possible opening in the area of English** for the 1997-98 school year. The successful applicant will have some drama background. Send resume and statement of educational philosophy to:

Ted Harris, Principal
Beacon Chr. High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
Fax: (905) 937-1130

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has **potential openings at several levels.** Please send your resume to:

Ron Donkersloot, Principal
Vancouver Chr. School
3496 Mons Drive
Vancouver, BC V5M 3E6
No applications by fax, please.

WOODBRIDGE, Ont.: Toronto Distr. Chr. High School invites applications for a **possible full-time English position** commencing Sept. 1997. Send applications to:

Ren Siebenga
c/o Toronto DCHS
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Fax: (905) 851-9992
e-mail:
siebenga@tdch.torcon.com

Job Opportunities

The sole objective of the **Canadian Bible Society** is to promote and encourage the wider circulation of the Scriptures in Canada, without note or comment, through translation, publication and distribution, in all languages, and to co-operate with the United Bible Societies in its worldwide work.

PRESIDENT

The President will be accountable to the governing board to ensure the fulfillment of this mission in collaboration with a team drawn from the 16 Districts of the Society across Canada. Of paramount importance to the success of this role and the ongoing strength of the Society, will be the ability of the new President to build on established District synergies, inspiring trust and harmony in the achievement of common goals.

We are seeking individuals who are recognized as credible leaders and possess training and skills in the following areas:

- Minimum of 10 years' experience, either directly or through board or committee involvement within a pastorate or a para-church organization
- Ideally possessing a graduate degree in Biblical Studies or Theology
- Functionally bilingual
- Creating and implementing strategic and operating plans and guidelines
- Budget and fiscal responsibility and computer literacy

This role demands an exceptional communicator — one who creates a strong, supportive environment, yet is prepared to assume accountability for facilitating healthy organizational change. Travel within Canada and internationally will provide opportunities to both build awareness of the Society and to fully embrace your calling.

Please reply, in complete confidence, no later than **April 15, 1997**, quoting **File Number TR154**, to:

Lynda Ducharme or Tom Ryan
Deloitte & Touche Consulting Group
BCE Place, 181 Bay Street, Suite 1400
Toronto, Ontario M5J 2V1
Fax: (416) 601-5704

Deloitte & Touche Consulting Group

Support Reformed Faith Witness (RFW)

Make a donation for 1997!

Reformed Faith Witness, the new publisher of *Christian Courier*, is a newly formed charitable organization which received tax exempt status and its own registration number from Revenue Canada on Nov. 20, 1996 (see story in Dec. 6, 1996, issue of *Christian Courier*).
Please consider making a financial gift early in (and for) 1997. All contributions will be used to help *Christian Courier* and the cause of Reformed Christian journalism. Send your cheque and complete the coupon below and we will issue an official receipt.

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Classifieds

Church News

Christian Reformed Church

Calls accepted:

— Tillsonburg, Ont., **Rev. H. Aubrey Van Hoff** of Covenant, Barrie, Ont.

— Missionary to the Philippines (St. Albert, Alta., calling church), **Rev. Bruce Adema**, of St. Albert, Alta.

Classis meeting:

— **Classis Quinte** will meet in regular session on Tuesday, **May 13, 1997, at 9:30 a.m.**, in the Cephas CRC, Peterborough, Ont. Deadline for agenda materials is March 24, 1997.
Irene C. Bakker, Stated Clerk.

Miscellaneous

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Job Opportunities

Smithville District Christian High School

Due to increased enrolment, we are in need of **additional staff** for the 97/98 school year **in the area of mathematics/business.** Please direct all inquiries and send letters of applications, resumes and teaching credentials to:

Mr. M.B. Stroobosscher, Principal
6488 Smithville Road, Smithville, ON L0R 2A0
(905) 957-3255 (Fax: 905-957-3431)

Church seeks Associate Pastor

First Chr. Ref. Church of Calgary is searching for a Holy Spirit-inspired individual to serve as Pastor of Congregational Life. This new position involves co-ordination of cell groups, staff administration, shared preaching and general ministerial duties. First CRC's 650 members seek to be "God's Family In Action" by ministering to each other's needs and reaching out to the unchurched. The successful candidate is a dynamic leader with a passion for contemporary worship. Calgary is a thriving city situated in the shadow of the Rocky Mountains.

Contact Klaas deBoer, Pastoral Search Committee
24 Glenfield Rd. S.W., Calgary, AB T3E 4J4
(403) 249-0872; Fax (403) 259-2067

Chemistry/Physics teacher needed

Toronto District Christian High School is soliciting applications from **chemistry/physics specialists** who would like to join a team with a vision for the future of high school education. Please contact me if you have any desire for this job which begins **August 1, 1997.** Send applications to **Ren Siebenga, c/o TDCH, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8. E-mail: siebenga@tdch.torcon.com**

ADMINISTRATOR
Calvin Christian School, Winnipeg

Calvin Chr. School is an interdenominational school with 360 students from K-9. Our administrative structure separates the educational leadership responsibilities of the school Principal from the finance and operations responsibilities of the "Administrator."

The position of **Administrator** requires administrative experience and an accounting background. We are looking for someone to oversee day-to-day operations and chart a course for future development. Property management, fundraising or development experience would be an asset.

The successful candidate will oversee the financial operations of the school including financial controls and budgeting. In addition he or she will advise the Finance Committee and direct the staff responsible for finances and maintenance of the physical plant. Salary commensurate with experience and qualifications.

If you are interested in a challenging job, with a high level of autonomy, considerable variety and the opportunity to explore new territory, please mail a resume (deadline, **April 15, 1997**) to **245 Sutton Avenue, Winnipeg, MB R2G 0T1, or fax to (204) 339-3280, Attention: David Taylor.**

1 or 2 English teachers and 1 P.E./History teacher

Experienced teachers and new graduates should consider these vacancies as an opportunity to serve a beautiful community of parents and students eager to bring honor to Christ in education.

As the largest Christian high school in Canada, the Lord has blessed us with nearly 500 students and 35 instructors.

We prefer teachers who are creative, energetic, Reformed in thought, gifted in pedagogy, passionate for their subject matter, and engaging in their interactions with young hearts and minds.

If any of these positions are of interest to you, please submit your application.

Hamilton District Christian High School
92 Glancaster Road, Ancaster, ON L9G 4A6
Fax (905) 648-3139
Jim Vanderkooy, Principal

Abilities in music are a plus!

CENTENNIAL CHRISTIAN SCHOOL
TERRACE, B.C.

TEACHING POSITIONS OPEN

Centennial Chr. School invites applications from committed, Christian educators to fill definite openings for the 97/98 school year in the following areas:

Intermediate — Grade 5
High School — Social Studies
Art — Grades 4-10

These positions also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels.

Centennial Chr. School presently offers Christian education to approximately 250 students in Kindergarten - Grade 10. The addition of grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd, Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone (250) 635-6173; Fax (250) 635-9385

MINISTRY DIRECTOR

Covenant Chr. Ref. Church of St. Catharines, Ont., Canada, seeks a full-time **Ministry Director.** Responsibilities include equipping members for leadership and mutual ministry, outreach in the community, youth ministry and adult education. Applicants need not be ordained; However, applicable degree or experience is required. Please send inquiries and/or resume by **April 15, 1997,** to:

Search Committee, c/o Mike Bylsma,
58 Croydon Dr., St. Catharines, ON L2M 1J5, Canada
or Fax (905) 935-9307.

Classifieds/Events

Job Opportunities | **Job Opportunities** | **Miscellaneous** | **Job Opportunities** | **Job Opportunities**

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Compensation and opportunities for career growth are excellent. Fax or mail your resume in confidence to:

Ko Tamminga, President
Karsten Metal Inc.
251 Prospect St., St. George, ON N0E 1N0
Fax: (519) 448-3999.

GARRELSWEER REUNION

Op **20 september 1997** viert de **Chr. Basisschool in GARRELSWEER** (Groningen) haar **125-jarig bestaan**, o.a. door middel van een reunie. Oud-leerlingen worden verzocht hun naam en adres te sturen naar ondergetekende. Telefoneren mag natuurlijk ook.

Tjitske van der Eide
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DUNCAN CHRISTIAN SCHOOL

Duncan Chr. School Association operates a Christian interdenominational day school from K-12 with 360 students. We invite applications for the following positions:

ELEMENTARY:
One vacancy in primary and one vacancy in intermediate. The qualifying applicant should be eligible for BC certification. Please send resume to:

Mrs. J.M. Spyksma
5781 Chesterfield St., Duncan, BC V9L 3M1
Phone: (250) 746-5341; Fax: (250) 746-3615

KNOX CHRISTIAN SCHOOL
located in Bowmanville, Ontario
seeks applications for the position of

PRINCIPAL

to begin August 1997.

Knox Chr. School is a dynamic, growing JK-8 school of 300 students, with 15 teachers and a total staff of 25. Expansion is planned again for next year. We are looking for an experienced principal with energy and vision to provide spiritual and educational leadership to the staff and the school community. Duties will include approximately 80 per cent administrative and 20 per cent teaching time. Application deadline is **March 20, 1997.** Please send letter of application and resume, including a statement of your vision of Christian education and leadership to:

Bill Helmus, Principal
Knox Christian School
410 Scugog Street, Bowmanville, ON L1C 3K2
Phone: (905) 623-5871 (school) or (905) 623-6952 (home)
Fax: (905) 623-8877

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

March 21 Concert by the Redeemer College Concert Choir, 8 p.m., Burlington CRC, 3422 New St., **Burlington,** Ont. Free-will offering Info.: (905) 634-0722.

March 21-22 The Woodstock Dutch Theatre group presents "Een beeld van 'n man," a 3-act comedy, 8 p.m., Dutch Canadian Club Hall, **London**, Ont. Tickets: Adrian Rodenburg (519) 283-6285 (#).

March 22 Family Outreach-Ontario meeting on alcoholism, 9 a.m. - 4 p.m., CRC, **Williamsburg**, Ont. Info.: (613) 476-4659 or (905) 679-6490. (#)

March 22 Annual concert by the Brampton/Georgetown Christian Male Choir, The Choraliers, 7:30 p.m., Second CRC, **Brampton**, Ont. Participants: Stephanie Numan (violin) and Fred Numan (organ). Info.: (905) 793-6158.

March 30 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St., N., **Woodstock**, Ont. Info.: (519) 537-6422 (#)

April 5 The Eighth Coffee Break/Story Hour Inspirational Rally, 9-4:30 p.m., Park Bible Church, **Burlington**, Ont. Registration starts 8 a.m., Theme: "Fear Not, God Upholds You." Main speaker: Betty Veldman. Info.: Ellen Hessels, (905) 457-7490.

April 5 "Let All Men Sing," recording of a new CD by The Mattaniah Male Choir, 6:45 p.m., Central Presb. Church, 165, Charlton Ave. W., **Hamilton**, Ont. Join this 70-voice choir and organist Andre Knevel! Info.: (905) 892-6391 (#)

April 5,12 The Woodstock Dutch Theatre Group presents "Een beeld van 'n man," a 3-act comedy. **Apr. 5:** 8 p.m., **Peterborough**, Ont. Tickets: Frank Meevis, (705) 799-6919. **Apr. 12:** 7:30 p.m., Town Hall, **Clinton**, Ont. Tickets: Sue Guetter, (519) 482-9257 (#).

April 26 Annual "Festival of Praise," featuring seven southern-Ontario Christian Male choruses. Hosted by "Collegium Musicum," with piano, organ and brass ensemble. At 7:30 p.m., Word of Life Church, 310 Scott St., **St. Catharines**, Ont. Info.: (905) 685-9537.

to April 26 Spring concerts by the Ont. Chr. Music Assembly (Leendert Kooij, director) with Andre Knevel, organist. **Apr. 12:** 8 p.m., King St. United Church, Trenton, Ont.; **Apr. 19:** 8 p.m., Port Perry United Church, **Port Perry**, Ont.; **Apr. 26:** Melville United Church, Fergus, Ont. Info./tickets: (416) 636-9779.

April 19-20 Fourth Annual Conference for Women in the CRC, Strathroy Community Chr. School, **Strathroy**, Ont. Keynote speaker: Cele Mereness. Info./registration: (519) 245-0253 or (519) 245-2529. See ad, CC, March 7/97 (#)

April 26 Spring meeting of Christian Rainbows Fellowship (a support group for the long-term mentally ill, their families and friends), 10 a.m.-3 p.m., Dynes Rd. Can. Ref. Church, **Burlington**, Ont. Speaker: Helen Kirkpatrick (Hamilton Psychiatric Hospital). $7 pre-registration. Info.: (905) 639-1075.

Miscellaneous

Trust & Suspicion?

Hermeneutics in a Broken World
May 21 – 23, 1997

A Conference Hosted by Institute for Christian Studies

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- Teachers of the Bible concerned with how to read this text with today's students
- Pastors who struggle to give a faithful reading that speaks to the lives of their congregations
- Anyone concerned about how the Bible speaks to the brokenness in our culture

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News

Deaf pastor clearly hears God

Gordon Legge

CALGARY — Wayne Woodward is deaf but that has not stopped him from preaching. Although a third-year seminary student, Woodward, 27, is pastor of a Southern Baptist church for both the deaf and hearing in Calgary. The church will celebrate its second anniversary on Palm Sunday. How does Woodward hear God?

"Sometimes in my heart, sometimes a feeling, sometimes an image," he explained during an interview in which his wife, Anita, acted as interpreter while Woodward signed.

"When I commit to what God wants me to do, I get a positive feeling." Woodward began getting those positive feelings about seven years ago. He had been married for a short time. His wife was attending a Baptist church in Winnipeg.

"I felt uneasy. I didn't grow up a Christian. I wasn't involved in the church. I didn't know anything about God."

Instead, he liked visiting bars and indulging himself. "I really felt I wasn't loved and couldn't love. I felt empty inside."

But one day a church member visited Woodward and spent three hours talking to him about God.

It was a turning point. Woodward made a commitment to Jesus Christ and was baptized.

PHOTOS COURTESY GORDON LEGGE

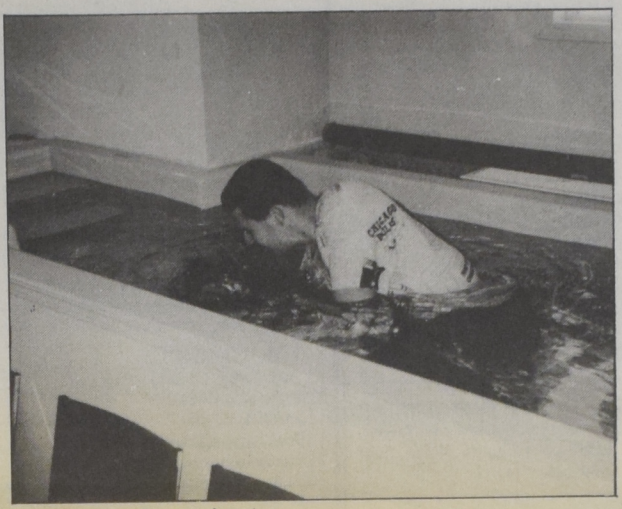
Wayne Woodward at home

Near death

Still, he was scared of the Christian lifestyle. He spent Saturday night at the bar and Sunday morning in church.

About the same time, Woodward's mother was dying of cancer. She was in so much pain that one day Woodward prayed, telling God he would repent if God would heal his mother. Nothing happened. Instead his mother deteriorated. "I was really angry."

Then God suddenly spoke to his heart. "As I looked at her, God said to me, 'That's what your soul looks like. You're near spiritual death. Her body is near death, but spiritually she's alive."



Woodward performs a baptism.

After she died, Woodward gave himself totally to Christ. Woodward developed a ravenous hunger to read the Bible and to get to know God. He attended church eagerly, even starting a signing class for the hearing.

Wavering faith

As he progressed, Woodward began to have a sense that God wanted him to attend seminary, become a minister and serve the deaf.

The idea overwhelmed him. He wavered. But during prayer one day, he saw an image of Jesus lifting a man out of the water. He looked in the Bible and found a passage in which Christ rescued the Apostle Peter when he tried to walk on the water.

"Why do you have such little faith," Woodward remembers hearing in his heart. "God was saying, 'Wayne, why are you doubting me.'"

The next day, he decided to enter seminary. After considerable deliberation, Woodward enrolled at the Canadian Southern Baptist Seminary in Cochrane, where his former Winnipeg pastor, Rev. Richard Blackaby, is president.

Shortly after arriving in the fall of 1994, he attended a home group of deaf people who gathered to pray and study the Bible.

When its facilitator had to leave, the group asked Woodward to take over. They told him of their desire to form a church and how they had prayed to God for years to send them a pastor. He led his first service two years ago.

Beyond the deaf

Today 40 to 50 people attend the Sunday service at the Deaf and Hard of Hearing Services building in the north end of the city. The service is communicated in sign and translated into English.

Even though he is the only deaf pastor in the city, Woodward wants to reach far beyond the city's 700-member deaf community. He hopes that the Calgary Baptist Deaf Fellowship can minister to both the deaf and hearing, so that parents and children, husbands and wives, friends and neighbors, whether they hear or not, can attend church together.

Using American Sign Language, Woodward signs and gestures a flurry of words at breakneck speed.

"I think God has called me to be a pastor," he says. "I feel like I'm setting down roots in Calgary. There are a lot of people, both hearing and deaf, I need to minister to with the Gospel."

On that score, Woodward knows he's hearing God clearly.

Workers' freedom and pensions compromised

VANCOUVER (WRF) — The British Columbia government's unusual arrangements for the construction of the $1.1 billion Vancouver Island Highway project not only denies workers the right to be represented by the union of their choice, but also effectively allocates up to $9.6 million pension dollars to the pension coffers of favored unions instead of to the retirement income of the workers who earned it.

Labor for the Vancouver Island Highway project is provided exclusively by Highway Constructors Limited (HCL), a Crown corporation. HCL has entered into a collective agreement with the British Columbia Highway and Related Construction Council (BCTFA).

Employees of a contractor or subcontractor that secures work on this new construction project must terminate their employment with that contractor and apply for employment with HCL. As a condition of employment with HCL, employees must join one of the unions which comprise the BCTFA. Pension contributions are remitted by HCL to the appropriate union-administered pension program, some of which have vesting conditions that workers on this project will find almost impossible to meet.

Upon completion of a contract, it is reasonable to expect that most of the individuals employed by HCL will return to their previous employment, and thus will not qualify for the vesting period. Therefore, the money that has been deposited in the union pension plan on behalf of these employees, at a contribution rate of between $1.50 and $3.25 per hour, does not go to those workers, but stays in the pension fund.

The amount of forfeited pension money could reach $9.6 million.

News Digest

Get wine benefit without drinking

LONDON, England (EP) — People whose religious beliefs forbid the consumption of alcoholic beverages can still enjoy the reported health benefits of wine. British researchers Norman Williams and Alan Howard say their tests show that an extract of the non-alcoholic components of red wine can lower blood fats, thus lowering risk of heart disease.

Researchers plan to market a powder that can be used to make a fruit-flavored drink, and say they will initially market it in Moslem nations. Medical research suggests that moderate drinkers have a lower long-term risk of heart disease than either heavy drinkers or teetotallers.

More employers allow pets at work

PENNSYLVANIA (AP) — First came child care and then elder care. Now some companies are offering pet care. One Virginia firm picks up the kennel tab for workers sent out of town unexpectedly, and a California company pays up to $100 in annual veterinary bills.

Autodesk, a software company in San Rafael, Cal., allows their employees to brings dogs to work every day, and 100 of them do just that. "It's a stress reliever for those who bring in their dogs," says company spokesperson Kathy Engle. "And neighbors who work nearby can also pet and play with the dogs."

Bridging medicine gap

SOUTH AFRICA (*The Star*) — Medicine in South Africa is set to undergo radical change with the formation of a research group to bridge the gap between formal, Western medicines and the remedies prescribed by traditional healers.

Once ridiculed, the art of traditional healing has developed from its neglected status to become a significant field of scientific and public health research. This new research group brings together the expertise of the Medical Research Council, the University of Cape Town and the University of the Western Cape.